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Attempts to propagate the goſpel among the Indians in New-England and parts adjacent.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IT is propoſed to publiſh, in a ſeries of numbers, in your valuable Magazine, as far as neceſſary documents can be collected, An Hiſtorical Account of the attempts made in former, and ſucceeding times, to propagate the goſpel among the Indians in New-England, and parts adjacent, or not very remote—Of the ſucceſs which has attended the endeavors of the Miſſionaries among many of the tribes, together with the want of ſucceſs among others; with ſome, at leaſt, of the probable cauſes—The ſtate of the Chriſtianized churches, and congregations, in various periods, as far as can be aſcertained, from the foundation of the firſt of them, about the middle of the ſeventeenth century, down to the preſent day.

To which may be ſubjoined, ſome thoughts upon civilizing the heathen, in connexion with goſpelizing them.

The hiſtorical part will be abridged and compiled from various publications done by writers of information and ability; and exhibited, as far as may be practicable and convenient, in chronological order. An epitome of the life and character of the moſt diſtinguiſhed Miſſionaries, will be included in the work.

A general compilation of this kind has not, as far as we can learn, been executed; and particular accounts, reſpecting the propagation of Chriſtianity among the Indians, lie ſcattered in many books; ſome of which, particularly the ancient ones, are very ſcarce; and probably may not have been ſeen and read by one in very many at the preſent day.

It may be uſeful to many, and very grateful in particular to pious perſons (provided the work ſhall be tolerably executed) to have a brief collection made from ſeveral writers in different ages, who have given an account of what was within their obſervation, or came to their knowledge; we may add, that ſuch a collection may be of

ſervice to young miſſionaries: The experience of their predeceſſors, ſome of whom had labored *long* in this moſt benevolent employment, may, being thus publiſhed, ſuggeſt ſome thoughts to them, which, carried into practice, may greatly promote the deſign they have in view.

By the ſpecimen of the performance I now ſend, and ſubmit to your inſpection, you will judge, Gentlemen, whether it is done in ſuch a manner, as to have a probable tendency to promote the general intereſt you have in your eye, in the uſeful Magazine of which you are Editors, and will be acceptable to the body of your readers: If it ſhall meet your approbation, the compiler will endeavor to proceed in the work, as faſt as his health and other circumſtances ſhall permit; if otherwiſe, let it be ſuppreſſed, and ſomething more valuable be ſubſtituted in the place it might otherwiſe have held.

I am, Gentlemen,
Your friend and ſervant,
LUCELLUS.

CHAPTER I.

Concerning the labors of the family of Mayhew to propagate the goſpel among the Indians, particularly on Martha's-Vineyard.

INTRODUCTION.

IT may be proper to premiſe, "That on the 10th day of October, 1641, James Foret, agent for the earl of Stirling, grants to Thomas Mayhew of Watertown in the colony of the Maſſachuſetts, and Thomas Mayhew his ſon, Nantucket and two ſmall iſlands adjacent; and on the 23d day of the ſame month, Martha's-Vineyard and Elizabeth iſlands; and agreeable to the opinion of that day, grants the ſame powers of government, which the Maſſachuſetts people enjoyed by their charter: Mr. Mayhew was called Governor of the iſlands. The grant of the ſoil of theſe iſlands could not vacate the right of the Indian Sachems, and proprietors".* Accordingly the Engliſh ſettlers, at an early period, purchaſed land of one of the Sachems. Rev. Experience Mayhew gives this account. "Tawanquatuck was the chief Sachem on the eaſt end of Martha's-Vineyard, where the Engliſh firſt ſettled in 1642."

"He was, as I have been informed, willing to let the Engliſh have land to ſettle on; but ſeveral of his council, or chief men, being much againſt his ſelling any land to theſe new comers; he, to quiet them, *gave* ſeveral parts of his Sachemdom to them; and then *ſold* to the Engliſh a conſiderable part of what he reſerved to himſelf, to make that ſettlement on, now called Edgartown".† And Gov. Hutchinſon, writing near the middle of the laſt century, obſerves, "I ſuppoſe, moſt of the preſent inhabitants and proprietors, derive their titles from Indian grants poſterior to the grant made to Lord Stirling, or to that made by his agent to Mr. Mayhew, and his ſon."

The family of Mayhew, from the early days of the ſettlement of New-England, has been noted for their zeal and diligence in propagating the goſpel among the Indians. It is worthy of particular notice, that miſſionaries of five ſucceſſive generations incluſive, have labored in this evangelical work, and all held in great eſteem.

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* Gov. Hutchinſon's Hiſt. of Maſſachuſetts, V. I.

† Mayhews Indian converts, p. 80.

Thoſe in public ſtations in the church (for of them *chiefly* our ſubject leads us to ſpeak) were eſteemed men of diſtinguiſhed mental abilities, of ſound judgment, and unaffected piety. Neither credulity, ſuperſtition, nor enthuſiaſm were characteriſtics of the family. We rather mention this in our introduction, as we ſhall make much uſe of their writings in compiling the hiſtory of the Vineyard Indians.

Rev. Experience Mayhew, ſuperintendent of the Indian churches and congregations on Martha's-Vineyard, from whoſe writings we ſhall make many extracts, was highly valued by his contemporaries: The aſſociated miniſters of Boſton, Dr. C. Mather, Dr. Colman, Dr. Sewall, Mr. Prince, and the other paſtors of the congregational churches there, in the year 1726, give him this honorable teſtimonial, in their atteſtation prefixed to his book, containing an account of the converſion of many of the Indians, viz. "The author of this hiſtory, Mr. Experience Mayhew, is a perſon of inconteſtable veracity. He was born and bred in the midſt of the Indians; and has been all along intimately acquainted with occurrences among them, and is a deſcendant from anceſtors, that, for ſeveral generations, have laudably done their parts in goſpelizing them. He is a judicious, faithful, conſtant preacher of the goſpel to them; and on the *week* days, as well as on the *Lord's* days, he is an unwearied worker *with* God, and *for* Him among them. Among all the inſtruments of the good work, which brings the Indians into the Kingdom of God, he ſhines as one of the *firſt magnitude*. Several things written by him, have, by the preſs, been heretofore conveyed into the world, and found a favorable reception: And, in thoſe narratives, we again ſay, his truth may be relied upon, and his fidelity is irreproachable."

An honorary degree (a thing very unuſual at that day) was conferred upon this gentleman in the year 1723, by the overſeers of Harvard College, which was an evidence of the judgment they formed of his learning and merit. He lived to a very advanced age, and ſupported to the laſt, an amiable and excellent character. He was, for more than 60 years (as one of his ſons has publiſhed to the world) a preacher of the goſpel to the Indians on Martha's-Vineyard, employed by the commiſſioners of the London Society for propagating the goſpel in New-England, and the parts adjacent in America.

He was born, January, 1673; began to preach to the Indians, March, 1694; and died about the year 1754, or 1755, aged 81 or 82 years. He left an excellent character, and ſundry valuable compoſures in print, which were evidences of a judicious mind, and pious heart.

SECTION I.

On the miſſionary labors of the Rev. Thomas Mayhew, jun.

Of his great benevolence, zeal and diligence—The way he took at firſt to lay a foundation for Chriſtianity among the natives; and of the ſubſequent methods he made uſe of to carry on the work; and the aſſiſtance he received from the firſt Indian convert, the memorable Hiacoomes—Of his ſelf-denial, and the hardſhips he endured in the important buſineſs of goſpelizing the Indians—What tended to

obſtruct the propagation of Chriſtianity among the Indians—What conduced to remove the obſtacles—Of Mr. Mayhew's ſucceſs at different periods in bringing the natives to the knowledge and profeſſion of the Chriſtian faith—Of the method he took to ſettle civil order, and ſome degree of goſpel diſcipline among the Indians by their expreſs deſire—Who and how qualified thoſe were who were eſteemed Chriſtians—Of the moral and religious conduct of the Indians, who profeſſed Chriſtianity under the miniſtry of Mr. Mayhew, and his ſucceſſors—On his ſetting ſail for England to ſolicit help in carrying on the good work he had begun—Of his premature death, and the pungent grief it excited in Mr. Eliot, and others; and very particularly in the minds of thoſe Indians, whom he had been an inſtrument of converting to the Chriſtian faith—Some traits of his character by the Rev. Henry Whitefield.

IN 1642, Thomas Mayhew, Eſq. ſends his only ſon, Mr Thomas Mayhew, jun. with a few other perſons, to ſettle at Martha's-Vineyard. This young gentleman was about 21 years of age, when he firſt took up his reſidence on the iſland. He was favored with a good education—was eſteemed a perſon of very good mental powers, and was viewed as a man of real and diſtinguiſhed piety.

Soon after his ſettlement at this place, his father removed to it, and became the governor of the iſland.

The ſmall plantation of Engliſh, ſenſible of the worth of Mr. Mayhew, jun. and ſatisfied with his qualifications for the work of the miniſtry, ſoon called him to this ſervice.

But his Engliſh congregation being then but ſmall, he was earneſtly deſirous of being more extenſively uſeful. With great compaſſion he beheld the natives, conſiſting of ſeveral thouſands on this and the adjacent iſlands, periſhing in utter ignorance of the true God and eternal life; laboring under ſtrange deluſions; worſhipping for Deities creatures of their own imagination, or of that of their anceſtors; and in ſuch a miſerable ſituation as the apoſtle repreſents the Epheſians before their converſion,—"Without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the Covenants of promiſe, having no hope, and without God in the world."

It muſt be ſpoken to the laſting honor of Mr. Mayhew, that he ſo early, and diligently thought upon this queſtion, "What can be done in order to the ſalvation of the miſerable Indians," whom he, with compaſſion, ſaw periſhing for lack of viſion—that he began ſo ſoon, after his ſettlement on the Iſland, to make attempts to bring them to an acquaintance with the goſpel. His heart was in the work; and we ſhall obſerve in the ſequel, that he purſued it with unremitting diligence, and fervent zeal.

He firſt endeavors to gain ſome acquaintance with them, and by a friendly behaviour to conciliate their affections.

That he might be more uſeful to them on ſpiritual accounts *eſpecially*, as well as for other reaſons, he ſoon ſet himſelf to learn their language, and with diligent application became a good maſter of it.—He was ſenſible, that it was of great conſequence to become well acquainted with it, that he might more ef-

fectually teach them Chriſtianity, and have a fairer proſpect of ſucceſs. Every one muſt be ſenſible, that he judged wiſely in this matter.

It was doubtleſs *then*, as well as *now*, difficult to obtain interpreters with requiſite qualifications, men, who are not only well acquainted with both languages, and have quickneſs of thought and ready utterance; but perſons of prudence, of fortitude, and of engaging manners, by which they may ingratiate themſelves with the heathen—perſons of a pious mind, and zeal in the cauſe—men of an exemplary life, and good proficients in ſacred ſcience, ſo that they will eaſily apprehend the meaning of the inſtructor, and communicate his ideas readily, clearly, and with preciſion.

However, on ſuppoſition ſuch interpreters could be obtained, (not to mention the expence of ſupporting them) yet it muſt be obvious to all, that religious inſtructions cannot be given to ſo good advantage in this way, as by an immediate addreſs by a well qualified Miſſionary, who is competently acquainted with the language of thoſe, whom he is teaching. In the former method doctrinal knowledge will, in a comparative view, be gained but ſlowly. There is greater danger that the ſpeaker will be miſunderſtood in the former, than in the latter way. Beſides the Indian language is ſaid to be deſtitute of many terms, by which ſome of the peculiar doctrines of Chriſtianity could be directly communicated; and it requires particular ſkill, and attention in a miſſionary to convey tolerably juſt ideas concerning theſe points. An underſtanding of the language of his hearers muſt evidently be of particular benefit in this caſe.

It may be added, that when the Indians aſk queſtions, as has been cuſtomary after the ſermon, and public prayers are finiſhed, the preacher will be under ſuperior advantages to underſtand and anſwer them; and much *time* may alſo be *ſaved* in this way. Mr. David Brainerd regretted, that he had not been able to gain a better knowledge of the Indian tongue. And Mr. Sergeant, the firſt miſſionary at Stockbridge, found that his acquaintance with it was of very great uſe to him in his miſſion.

Mr. Mayhew, having acquired the neceſſary knowledge of the Indian language, immediately applied himſelf to the miſſionary work. He well knew, that it was of the utmoſt importance, in order to obtain deſired ſucceſs, to ingratiate himſelf with the natives, and gain a paſſage to their hearts. He converſed with them in a pleaſing and affable manner, by which means he wrought himſelf into their affections and thus had the eaſier acceſs to their minds. He treats them in a friendly and condeſcending manner; denies himſelf, and does his utmoſt to oblige and help them. He takes all fitting occaſions to inſinuate and ſhow the ſincere and tender love, and good will he bare them: And as he grows in their acquaintance and affection, he proceeds to expreſs his great concern and pity for their immortal ſouls. He tells them of their deplorable condition under the power of Satan, that envious and malicious ſpirit, who not only kept them in ignorance of thoſe earthly good things, which might render their lives in this world much more comfortable; but of thoſe alſo which might bring them to eternal happineſs in the world to come; what a kind and powerful God the Engliſh ſerved, and how the Indians might happily

come into his favor, and protection.*

Under exiſting circumſtances, Mr. Mayhew deemed it not expedient, at firſt, to make an attempt to gain a public audience of the Indians: He was, it ſeems, either convinced, that he could not ſucceed, were he to make a trial; or, that if he ſhould ſucceed, it would not ſubſerve the cauſe ſo well, at that time, as other meaſures. He therefore applies himſelf to the work with great diligence and zeal in more *private* ways; hoping, that after ſome time, his ſphere of action, and uſefulneſs might be enlarged, as, to his great encouragement, he afterwards found. Sometimes he goes to particular *houſes* of perſons, whom he eſteemed moſt rational and candid; at other times he diſcourſed with *particular men.*

The firſt Indian, who embraced the motion of forſaking the falſe Gods, and adoring Jehovah, was Hiacoomes: His converſion was in 1643.† This Indian, living near the Engliſh ſettlement, formed an acquaintance with them; and being a man of a ſober, thoughtful, and ingenuous ſpirit, he not only viſited their houſes; but alſo their public, and religious meetings; at which time Mr. Mayhew took particular notice of him; diſcourſed often with him; invited him to his houſe every Lord's day evening; gave him a clear account of the nature, reaſonableneſs, and importance of the Chriſtian faith; and by the energy of the divine Spirit, he was quickly brought to a firm and reſolute adherence to it, notwithſtanding thoſe many trials he experienced in conſequence of his profeſſion, which would have ſhaken the conſtancy of one, who was not rooted and grounded in the faith.

Mr. Mayhew having, by the bleſſing of God upon his pious endeavors, gained Hiacoomes; he firſt employs him as a faithful inſtrument to prepare his way to the reſt of the natives; inſtructing him more, and more in this new religion; and ſhowing him how to recommend it to them, and to anſwer their arguments, and objections againſt it.

And as Mr. Mayhew endeavored the good of theſe heathens, by diſcourſing with as many as were willing to have any conference with him; ſo with Hiacoomes in particular, whom he from time to time, earneſtly deſired to communicate the knowledge, which he had received, to thoſe, whom Mr. Mayhew could not ſo eaſily meet with. Thus they united their counſels—wrought together, and by the bleſſing of God, ſoon gained ſome others.

After a little while, Mr. Mayhew had the pleaſure to obſerve happy conſequences reſulting from theſe private interviews, which he, and his faithful friend Hiacoomes, had with the natives.

And he perſiſted in theſe pious attempts to goſpelize the heathen, 'till a way was opened for addreſſing them in public in the year 1646, the occaſion of which will be related in the ſequel.

As ſoon as Mr. Mayhew had once entered upon his *public* ſervices, he found his labor, and hardſhips to increaſe; and that he had greater need of ſelf denial than before.

He redoubles his diligence—is

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* Matthew Mayhew's triumphs of grace.

† Governor Hutchinſon obſerves—"The *firſt inſtance* of an Indian, who gave any hopes of becoming a real Chriſtian, was that of Hiacoomes—Hiſt. Maſs. Vol. 1, p. 161.

inceſſant in his pious endeavors. He does not ſpare his body either by day, or by night. He readily travels and lodges in their ſmoky wigwams; and chearfully ſubmits to ſelf-denial, and ſuch hardſhips to which heretofore he was a ſtranger.

His way in public then was, by preaching a lecture every fortnight, to which both men, women, and children came. He firſt prayed, then preached, then catechiſed, then ſang a pſalm, and all in their own language. After ſermon, he generally ſpent more time than in the ſermon itſelf; reaſoning with them in a more familiar manner, anſwering their queſtions, removing their doubts, ſilencing their cavils, and reſolving caſes put to him.

Every Saturday morning he confers with Hiacoomes more privately about his ſubject matter of preaching to the natives on both parts of the following day; Mr. Mayhew directing him in the choice of his text, and in the management of it.

When abroad upon his miſſion, and obliged to lodge in their wigwams, he uſually ſpent a conſiderable portion of the night, partly in relating the ancient hiſtories in the holy ſcriptures, a ſubject with which the natives were at firſt greatly ſurprized, and not a little entertained; and partly in diſcourſing upon ſuch other topics, as he judged moſt conducive to promote their benefit: He particularly propoſes to their conſideration, ſuch things, as he thinks requiſite in the firſt place: He fairly ſolves their ſubtle objections; and tells them that they might plainly ſee, that it was purely in good will to them, from whom he could expect no reward, that he ſpent ſo much time, and pains, and endured ſo much cold and wet, fatigue and trouble.

For ſeveral years the goſpel made but ſlow progreſs among the natives. Mr. Mayhew, as well as other miſſionaries, before and ſince, found many obſtacles. Various things tended to obſtruct the good work.

The Indians, in common with other Heathens, muſt be ſuppoſed to have been prejudiced in favor of, and firmly attached to the religion, in which they had been educated. "All men have naturally a veneration for the religion of their anceſtors; and the prejudices of education in a falſe religion are commonly inſuperable without the extraordinary grace of God." "Hath a nation changed her Gods, which are yet no Gods."*

They would reaſon, as many in heathen countries had done before them; "Shall we forſake the Gods, whom our foreſathers, from time immemorial have worſhipped, Gods who have been kind to us, for a ſtrange God, utterly unknown to us?—Shall we abandon a religion, which our anceſtors embraced?—A religion venerable for antiquity—a religion, which approves itſelf to our minds: Shall we forſake *this* for one to which we are entire ſtrangers, which is brought to us by foreigners, with whoſe character we are not ſufficiently acquainted; and who, for ought we can tell, may have ſome *ſiniſter end* in view, in propoſing to us to receive it; and may not, in the leaſt degree, have our good at heart?

"Thus many ſtood ſtrongly for their own meetings, ways, and cuſtoms, as being in their account much more advantageous and agreeable, than ours, in which, as they ſaid, there is nothing but praying, and talking, and this, in a manner too *ſtill* and *ſober* for them.

This attachment to their own

* Jer. ii. 11

religion was a general obſtacle, and a very powerful one, which it was extremely difficult to remove.

Another great impediment was the oppoſition made by the Sachems. Like moſt princes, in the early times of the goſpel, they would not give any countenance to that new religion, which was propoſed to them; on the contrary, they uſed ſtrenuous endeavors to prevent their ſubjects from embracing it. Almoſt all of them, and of their other chief men, either openly, or privately oppoſed it. The Sachems ſeemed to fear, that if their ſubjects ſhould receive the goſpel, their own authority would be diminiſhed—that Chriſtianity might introduce ſome great revolution in the government to their detriment—that they, who were for introducing Chriſtianity among them, might have it in contemplation to overturn their *civil*, as well as *religious polity*. The lower grades of the people ſtood in awe of their princes; and were much afraid of counteracting their will: And their example muſt be ſuppoſed to have no ſmall influence; as nothing is more obvious, than that the examples of men in power, and other diſtinctions, have much ſway over the minds of their inferiors and dependents. It required no ſmall degree of faith and fortitude to break thro' this obſtacle.*

Ridicule was alſo tried upon the new converts, particularly upon Hiacoomes. This is what ſome dread, almoſt as much as fire and ſword. This is a weapon, upon which infidels, in all ages, from the firſt date of Chriſtianity, down to the times of lord Shafteſbury, Thomas Paine, and others of a ſimilar turn of mind reſpecting revelation, have had great dependence. Theſe untutored Indians were not unacquainted with the force of it. They aſſaulted Hiacoomes with this weapon, but, as will appear hereafter, he with ſkill and dexterity parried it off. They doubtleſs thought, that as he was the firſt convert among them, the moſt ſtrenuous advocate for Chriſtianity in that ſmall number, who had embraced it, and very zealous in propagating it, as far as in his power; if, by ridicule, they could drive him to renounce it, others, leſs firm, and leſs eſtabliſhed in this new religion, might follow his example; and the multitudes, who ſtill adhered to their old religion, might be deterred from ſo much as examining into the grounds of Chriſtianity, and giving any encouragement to thoſe who might be deſirous of making any further eſſays to propagate it among them; and ſo this ſeed, which was planted only in a few minds, might be deſtroyed.

In 1644, Hiacoomes, the year after his converſion to Chriſtianity, went to an Indian's houſe, where ſeveral of that nation were met together: Upon his entrance, they laughed and derided him, "Here comes the *Engliſhman*." A Sagamore preſent joined with the other Indians, and ſpake in the manner following; "I wonder, that you, who are a young man, and have a wife and two children, ſhould *love the Engliſh, and their ways*, and forſake the powows"—and he added a diſſuaſive, drawn from the topic of family and perſonal ſafety; "What would you do, if any of you were ſick? Whither would you go for help? If I were in your caſe, nothing ſhould draw me from our gods and powows."

After Mr. Mayhew and Hia-

* Matthew Mayhew, triumph's of grace—Indian Converts, p. 2, 3, 77, 283.

coomes were allowed to addreſs the natives in public, in the year 1646, and Mr. Mayhew was deſired by Tawanquatuck, the firſt convert among the Sachems, to preach in a ſtated courſe to his people, the infidel Indians derided and ſcoffed at thoſe, who attended the lecture, and blaſphemed the God, whom they worſhipped, which very much damped the ſpirits of ſome in the way, which they were purſuing; and hindered others, for a time, from entering into it, or even caſting an eye towards it. Such power has ridicule over the human mind!

Nor were theſe the only impediments to the ſucceſs of the goſpel on the iſland: For ſo inveterate was the hatred of ſome to Chriſtianity, that, not only was Hiacoomes abuſed by blows by an ill-natured and malicious Sagamore; but even the life of Tawanquatuck was in great danger by a daring attempt made to aſſaſſinate him. This was in the year 1647. Tho' he loſt not his life, for that was remarkably preſerved; yet he did not eſcape without a wound. The cauſe of this murderous attempt was, as the Indians ſaid, for his walking with the Engliſh: And Mr. Mayhew obſerves, that it was ſuppoſed both by them, and the Engliſh, that the Sachem's forwardneſs for ſetting up, and continuing the lecture mentioned above, was another thing, which incited the wretch to this cruel undertaking. A regard to perſonal ſafety would undoubtedly ſo operate upon many timorous minds, as to prevent them, for a ſeaſon, from paying attention to the goſpel*.

(To be continued.)

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* Indian Converts, page 3, and 81.

On God's making his own glory his laſt end.

THE term *glory*, as it relates to the Moſt High, is ſometimes uſed, in the holy ſcriptures, to denote the *inherent excellency of the divine nature;* at others, the *reſpect and honor* due to his holy name. In the former ſenſe it appears to have been uſed by Moſes, when he beſought the Lord to ſhew him his glory: For, the anſwer was, "I will cauſe all my *goodneſs* "to paſs before thee—and the "Lord paſſed by before him, "and proclaimed, The Lord, "the Lord God, merciful and "gracious."—In the latter, by God himſelf, when he ſays, "I "am the Lord; that is my name, "and my *glory* will I not give "unto another." When the *glory* of God is ſpoken of as an end for which he may be ſuppoſed to act, it means, either the *intrinſic excellency* of his own nature, or the *manifeſtations* of it—either that, which conſtitutes the real worth and beauty of the divine character; or, a diſplay of it, in its genuine fruits. The former is uſually termed the *inherent glory* of God; the latter, his *declarative*.

The *inherent* glory of God, as the term reſpects his moral character, conſiſts in the affection or diſpoſition of his infinite, eternal mind; the *declarative*, in the viſible, external manifeſtations of this affection, or diſpoſition. What the inherent glory of God is, conſiſting in the moral diſpoſition of his eternal mind, the holy ſcriptures very clearly teach us. The apoſtle John tells us, that God is LOVE. The ſame is implied in the name, by which God proclaimed himſelf before Moſes. This conſtitutes the whole moral nature of the ever bleſſed God. The divine, eter-

nal mind is wholly made up of goodneſs and love. The moral character of the infinite God is all made up of love. The Lord exiſts to do good—For purpoſes of goodneſs it is, that he reigns.

This being the excellent nature and diſpoſition of the divine mind, it muſt be that his higheſt delight is in doing good. God's own enjoyment and happineſs muſt be, in producing and diffuſing happineſs. *He* enjoys the good which he does; and enjoys it to an infinitely higher degree, than his creatures, who receive it. A diſpoſition to do good, rejoices in the good which is done. As love ſeeks, ſo it enjoys the happineſs of others. It is, therefore, the glory of God to do good—to do excellent things. In this way God ſeeks his own glory—In this way, glorifies himſelf. This was his motive to create: The ſame influences in his whole government of the world.

For God to make his own glory his laſt and higheſt end, is no other, therefore, than to exerciſe an infinitely ſtrong diſpoſition to do good; and, to be primarily and principally influenced by it, in the whole of his works and adminiſtration. In no other light can the divine character appear ſo excellent, ſo lovely and glorious. For God to make his own glory his higheſt end, naturally and neceſſarily compriſes the greateſt good and higheſt felicity of his moral kingdom. In his making this his higheſt end, his own happineſs and that of his creatures are united—they are ſo united, that they cannot be ſeparated from each other. God accompliſhes his end only in the production of a good, which will ſatisfy his own infinite good will. In this way he is glorified, and will be glorified forever.

If theſe obſervations are juſt, and this be the ſenſe, in which God makes his own glory his laſt end, it will follow,

1. That it is *a moſt deſirable thing* that God ſhould make his own glory his great and ultimate end. This implies, that the higheſt felicity of the infinite Being himſelf is in doing good. Were not the diſpoſition of the divine mind ſuch, that his chief and higheſt delight is in doing good, what reaſon have we to ſuppoſe, that his laws would be holy, juſt and good? And what certain evidence could we have, that his government is, or will be wiſely adminiſtered? Were not this the divine moral character—were not this the diſpoſition of the Eternal Mind, what reaſon could we have to rejoice, that the Lord reigns? But that a Being, whoſe love and good will are abſolutely infinite, ſhould make his own glory his higheſt and laſt end, repreſents his character in the moſt excellent light, and renders him an object worthy of the ſupreme and higheſt love of his creatures. There is no other or higher end, for which it can be deſirable, that the holy God ſhould act. In what can it be deſired, that the great God ſhould more delight, than in doing good—in diffuſing happineſs? When we conſider what the moral character of the divine Being really is, as repreſented in the holy ſcriptures, we evidently detract from it, by ſuppoſing him to be influenced, in his wonderful and excellent works, by any other, or lower end, than his own glory.

2. God's making his own glory his laſt and higheſt end, is the fulleſt and only ſecurity for the beſt and higheſt good of the created ſyſtem. Here, and here only, we find evidence, that a good will take place adequate to the purpoſes of

infinite love and good will—a created holineſs and happineſs, in which God himſelf will reſt ſatisfied—which will ſatisfy the infinitely ſtrong deſires of divine, unbounded love. We accordingly find it promiſed to Chriſt, that he ſhould ſee of the travail of his ſoul, and be ſatisfied. Could that love, that travail of ſoul, which brought the Lord of glory into our world, and to the croſs, be ſatisfied with a good—with a created felicity, which might have been exceeded? If infinite power and wiſdom and love fail of producing ſuch meaſures of created holineſs and created happineſs, as cannot be exceeded; the great and glorious God fails, for aught we can ſee, of accompliſhing his laſt and higheſt end. And, failing of this, how can he reſt ſatisfied in his works, and enjoy complete and infinite felicity?

3. As God makes his own glory his laſt and higheſt end, it is moſt deſirable, that he ſhould be an abſolute ſovereign. The ſovereignty of God principally intends his being influenced to acts of goodneſs purely by the inherent goodneſs of his own glorious nature—taking his motives wholly from within himſelf—his own wiſdom alone adopting and directing the meaſures for accompliſhing the purpoſes of his love. Were it not that the glorious God is this abſolute ſovereign, where would it have been poſſible for him to find a motive for ſaving ſinners! Where, but in his own infinite good will, could there have been a motive for God's being manifeſt in fleſh—for Chriſt's dying, and himſelf becoming a curſe! Had not the holy God been moved to give his only begotten Son—had not the glorious Redeemer been influenced to that humiliating and painful work, which lays the only foundation for the recovery of ſinners, purely by the inherent, infinite good will and love of the divine nature itſelf; the work of redemption never would, or could have been accompliſhed: Nor could ſinners of mankind ever have been ſaved. And, whatever diſpoſition might have exiſted in any one for the ſalvation of ſinners, had not God's wiſdom alone deviſed the plan, and choſen and directed the meaſures for its accompliſhment, we muſt, all, infallibly have periſhed forever. It is infinitely beſt, that the unerring wiſdom of God ſhould alone direct the meaſures for accompliſhing ſuch good, as his own infinite love alone can incline him to accompliſh. What can be more deſirable, than that *ſuch a Being as the Lord is* ſhould be an abſolute ſovereign! Conſidering the moral character, and the infinite perfection of God, what more precious doctrine, than that of his abſolute ſovereignty! Who, that is a friend to the greateſt good, can underſtandingly be an enemy to it!

4. It is eaſy to ſee that, had there not been ſuch fallen, ſinful creatures as we are, there would have been no opportunity for a diſcovery of ſuch infinite ſtrength of divine love and good will, as evidently appear in the recovery and ſalvation of ſinners.——Creatures would have had no advantage to ſee, that the divine Being poſſeſſes ſuch treaſures of good will, as to be influenced to ſuch wonders of goodneſs——infinitely undeſerved goodneſs, by nothing but the mere infinite benevolence of his own heart! That glorious ſovereignty, which implies ſelf-moving infinite goodneſs—a diſpoſition to do good, for the pleaſure of doing it—doing the greateſt poſſible and the moſt undeſerved good, for the ſake of the delight there is in doing it,

never could have been ſeen in its glory, had there not been ſuch infinitely unworthy and ill-deſerving objects as we are, toward whom it may be diſplayed, and on whom it may operate.

5. If God's own glory be his laſt and higheſt end, and if his *goodneſs* is his glory, it might reaſonably be expected, that he make ſome monuments of his juſt and everlaſting diſpleaſure. Should the infinitely good God make no diſtinctions among mankind, having mercy on whom he will have mercy; how apt would creatures be to ſuggeſt, that there were other motives for the good which he does to ſinners, than thoſe by which he deſigns to make it appear he is ſolely influenced—other reaſons, than the ſupreme delight, which the infinite God has in doing good! Without ſuch a diſtinction, how could that glorious ſovereignty, which is the higheſt evidence of infinite, incomprehenſible love, ever have been ſeen and enjoyed!

God is ſo ordering things, and will forever ſo diſpoſe them, as to exhibit the brighteſt evidence, that he is goodneſs itſelf—pure, infinite goodneſs and love. This is God's great end—This is to act for his own glory—This is his wiſe and glorious ſovereignty. And what abundant reaſon have all creatures to rejoice, that God makes his own glory his laſt end—That *ſuch a Being* is a ſovereign and will glorify himſelf—his own great and excellent name!—To rejoice in a glory and ſovereignty to do good—the moſt and greateſt good! Infinitely greater will be the felicity of his moral kingdom, for theſe glorious attributes, forever and ever.

What a beautiful and bleſſed harmony is there in the doctrines of the word of God! How are they all fitted to make the moſt lively impreſſions, and give the moſt exalted views of the tranſcendent and incomprehenſible excellency of the moral character of the glorious God! No one but he, who poſſeſſes, could have drawn and exhibited ſuch a character!—a character ſo infinitely friendly to the greateſt good of the univerſe; and, which ſo certainly and perfectly ſecures it! In contending with thoſe doctrines, which repreſent the Lord as an abſolute ſovereign, ever acting for his own glory, why is it not evident, not only that we oppoſe our own greateſt and beſt good, but that we are enemies to God's higheſt and moſt excellent felicity, and the greateſt good of the moral ſyſtem!

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

ONE of your correſpondents has requeſted an explanation of 1 Peter, iv. 6. "For, for this cauſe "was the goſpel preached alſo to "them that are dead, that they "might be judged, according to "men, in the fleſh; but live, ac-"cording to God, in the ſpirit." If the following attempt to explain the difficult paſſage ſhould appear to reflect any light upon it, you are requeſted to publiſh it.

I THINK the phraſe *to them that are dead*, or, *to the dead*, as the original word is ſtrictly rendered, is to be taken literally, intending thoſe who had finiſhed their courſe on earth, and not metaphorically, intending thoſe who were ſpiritually dead, or dead in ſin. I incline to this opinion for the following reaſons.

1. The words immediately preceding "Who ſhall give account "to him that is ready to judge the

"quick and the dead" lead to this conſtruction; there, the word rendered *the dead* is the ſame as in the paſſage in queſtion, and is evidently uſed in its literal ſenſe, and it would be arbitrary, unleſs the ſcope of the writer plainly required it, to depart from the literal meaning of the word, in explaining the paſſage. In thoſe words of our Saviour "Let the *dead* bury their *dead*," the ſenſe requires a variation in the meaning of the word *dead*, it is firſt uſed metaphorically, and then literally: But here, the ſenſe does not appear to require a variation. On the contrary, the conſideration, that Chriſt was ready to judge the dead, as well as the living, naturally led the apoſtle to point out the general deſign of the preaching of the goſpel with reſpect to all, in every age, and under every diſpenſation, from the beginning, as well as to thoſe, who were then living, and on whom the ends of the world were come.

2. The word *alſo*, which is eſſential in the tranſlation, ſupports the ſame conſtruction; "For this "cauſe was the goſpel preached "*alſo* to the dead"; the phraſe is elliptical, the correlative part is not expreſſed, but clearly underſtood. The ſentence completed would ſtand thus. "For this cauſe was "the goſpel preached *alſo* to the "dead, as it is to the living." Now it is evident, that in ſuch a connection the term *living* muſt ſtand directly oppoſed to the term *dead*, they muſt be taken both literally, or both metaphorically; if metaphorically, the ſentence would ſtand thus. For this cauſe was the goſpel preached to the ſpiritually dead, aswell as to the ſpiritually alive; or more ſimply, to ſinners as well as to ſaints, that they might be judged, &c. but there ſeems to be no goodreaſon, in this view of the words, for diſcriminating theſe oppoſite characters, becauſe the end of preaching the goſpel expreſſed in the words *that they might be judged*, &c. whatever may be their meaning, is the ſame with reſpect to both; and the ſentiment would have been better expreſſed in general terms. For this cauſe was the goſpel preached to *men* that they might be judged, &c. but if the term be taken literally, it will expreſs, in a word, what is illuſtrated and dwelt on, in the epiſtle to the Hebrews, as a matter of great moment, that the goſpel has been preached, though under types and ſhadows, under all former diſpenſations, from the beginning, and that its deſign was ever the ſame.

3. The verb *was preached* in the paſt indefinite, which is correctly rendered from the original, is proper, if the expreſſion *the dead* be taken literally, but not ſo if taken metaphorically; for, in that caſe, the ſentiment would be better expreſſed, in the preſent tenſe. For this cauſe the goſpel *is preached* to dead ſinners; its import then would be as extenſive as the ſubject requires, and would apply, without limitation, to dead ſinners, in every period of time, paſt, preſent and to come; for whatever be meant by their being *judged*, &c. it will apply as well to all, in every age, as to thoſe in former ages.

4. The expreſſion in its literal ſenſe is analogous to that in the 19th verſe of the preceding chapter, "By which alſo he went and "preached unto the ſpirits in priſ-"on," that is, to the ſinners of the old world, who were in priſon, or in the ſtate of departed ſouls, reſerved unto judgment, at the time when the apoſtle wrote. It is alſo perfectly ſimilar to that in Ruth, i. 8. "The Lord deal

kindly with you as ye have dealt with *the dead*, that is, with their father-in-law, and their huſbands, who were dead when Naomi ſpake the words. The expreſſion therefore, in this ſenſe, is not ſolitary, and may be ſaid to be in the manner of this apoſtle.

I proceed now to conſider the import of the phraſe "that they "might be judged, according to "men, in the fleſh; but live ac- "cording to God, in the ſpirit."

When the apoſtle ſays, "For, "for *this cauſe*, was the goſpel "preached," &c. the cauſe is not to be ſought in what precedes, but in what follows; the words recited expreſs the cauſe. It is proper to remark, that the two members of the clauſe are perfectly contraſted with each other, and even the parts of thoſe members are ſo; *that they might be judged, and that they might live according to men and according to God: in the fleſh and in the ſpirit.* To live, according to God, in the ſpirit, ſeems to be the ſame as to be renewed in holineſs, and, in the actings of ſpiritual life, to walk according to the will of God. To be judged, according to men, in the fleſh, then, will mean to be ſentenced and ſlain by the law, as to that depraved nature and evil concupiſcence which is common to men in their fallen ſtate, and which is enmity againſt God and his law.

Several of the divine writers give a kind of diſtinct perſonality to the oppoſite principles of ſin and holineſs in men, the ſinful principle or nature is called, the old man, or the fleſh; and the holy principle or nature, produced in the new-birth, is called the new man, or the ſpirit. The former is repreſented with reſpect to all Chriſtians as crucified with Chriſt; as buried with him in baptiſm; as the man or perſon over whom the law hath abſolute dominion as long as he liveth; as ſlain by the law; and as dead to the law by the body of Chriſt: The latter is repreſented as riſen with Chriſt; as married to Chriſt; as freed from ſin; as the ſervant of God; as delivered from the dominion of the law; it is repreſented as ſucceeding the former in every ſaint, but, during the preſent life, co-exiſting and conflicting with it; and, at death, through the grace of Chriſt, triumphing. The paſſage in queſtion appears to be of like import; it comprehends, in a word, what is diſtinctly illuſtrated in other parts of the new-teſtament; and it may, on the foregoing principles, be thus paraphraſed.

For this end was the good news of ſalvation proclaimed to ſinners, under every diſpenſation of grace, in the paſt ages of the world, as well as to thoſe now living in the days of the goſpel, that the depraved nature, common to men in their fallen ſtate, might be ſentenced and ſlain by the law, under which it is holden; and that a new and holy nature and life might be formed and ſupported in thoſe, to whom the proclamation is made.

That this is the true ſenſe of the paſſage is further evident from the ſcope of the apoſtle's reaſoning. From the ſufferings of Chriſt for our ſins, mentioned in the 18th verſe of the preceding chapter, the apoſtle begins this, with an exhortation to Chriſtians to put on the mind of Chriſt, as their beſt armour; or to imitate his divine temper, in the exerciſe of faith, truſt, hope, and joy in God, and of meekneſs and patience under reproaches and ſufferings, in the cauſe of God; and for this he urges the further reaſon, that he that hath ſuffered in the fleſh, as Chriſt had, and as every Chriſtian has, being crucified with Chriſt,

hath ceaſed from ſin. Chriſt ceaſed from ſin, in ceaſing to be an offering for ſin, and the Chriſtian, in crucifying the fleſh with its affections and luſts; in dying to ſin and living to God; and, therefore, he ought to arm himſelf with the mind of Chriſt, in order to maintain a conſiſtency of character. He further urges, that having ceaſed from ſin, the Chriſtian ought not to live, the reſt of his time in the world, to the luſts of men, but to the will of God; and that the time paſt of his life may ſuffice him to have wrought the will of the Gentiles. The apoſtle having next noticed the abuſive treatment the Chriſtian receives from the unbelieving world, for refuſing to run with them to the ſame exceſs of riot, and the account they muſt render to him that is ready to judge the quick and the dead, introduces the words in queſtion; by which he ſhews that mortification of ſin, and holineſs in heart and life, to which he exhorts Chriſtians, are the genuine fruit of the goſpel in all thoſe who hear and embrace it.

OMICRON.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Pleaſe to publiſh the following, if you judge it of ſufficient importance.

THAT infidelity or a rejection of Jeſus Chriſt, the Son of God, either openly and avowedly, or more ſecretly, is very prevalent, admits not of a doubt. And thoſe who reject Chriſt, by unbelief, very generally flatter themſelves, that they love God. They profeſs high friendſhip for the Deity, although they reject Chriſt the Son of God. A queſtion may ariſe, whether it be not certain, that ſuch perſons do deceive themſelves—whether ſuch as do not receive and embrace Chriſt, in his mediatorial character, are not juſt as far from receiving and loving God; or whether it be not as certain that men reject God as that they reject Chriſt, and ſo that a rejection of Chriſt and an atheiſtical heart, or rejection of the true character of God are always united? It appears to me that the ſacred ſcriptures do, in a very clear and deciſive manner, anſwer in the affirmative; that ſuch as by unbelief do reject Chriſt, in his mediatorial capacity, do reject God, and ſo are, however they may profeſs, really atheiſts at heart. We read John v. 23. *That all men ſhould* HONOR *the* SON *even as they* HONOR *the* FATHER. *He that* HONORETH NOT THE SON, HONORETH NOT THE FATHER. On theſe words it may be obſerved, that in the firſt place, *all men* are required to honor the *Son* even as they honor the *Father*; that is, in the ſame manner, and with the ſame honors. By the Son is undoubtedly meant Jeſus Chriſt, in his mediatorial capacity. By the Father is undoubtedly meant God, the Father of all.—By honoring the one as we do the other, can be meant nothing leſs than beſtowing the ſame affection and exerciſing the ſame reſpect to one as to the other. I would obſerve further, that what is meant when it is enjoined on *all men*, to honor the Son even as they do the Father, is not, merely, that all men ſhould honor and treat Chriſt the Son as *they do* the Father, but to honor him as they *ought* to honor the Father—To beſtow the ſame honors on him, and to manifeſt the ſame reſpect for him that they *ought* to exerciſe towards the Father. When men treat the Son with the ſame reſpect, and exer-

ciſe the ſame love and affection for him which they *ought* to exerciſe towards God the Father, then they will anſwer the demand which is made in the verſe above quoted, that they ſhould honor the Son even as they honor the Father.

It may be obſerved further, on the paſſage under conſideration, that all men are not only *required* to honor the Son even as they honor the Father, but it is alſo aſſerted, that they *do in fact* treat the Son and the Father in the ſame manner, whatever they may conceive of their own exerciſes For it is added, "*He that* HONORETH NOT THE SON, HONORETH NOT THE FATHER." The meaning of which muſt be this, that he who does not receive, love and obey the Son, does not receive and acknowledge God the Father; or, he that rejects Chriſt does reject and diſown the Father alſo. They always go together. Men have no more love to God the Father, than they have to the Son.—This is not only the plain language of the words under conſideration, but the goſpel every where proceeds on this idea. A man's character and relation to God, is every where determined, by the manner in which he treats Chriſt. If he believes in him and receives him, he is conſidered as the friend of God. "To as many as received him to them gave he power to become the ſons of God." It is further ſaid, "WHOSOEVER SHALL RECEIVE ME, RECEIVETH HIM THAT SENT ME." On the other hand it is ſaid, "HE THAT DESPISETH ME, DESPISETH HIM THAT SENT ME." It appears clear therefore, that the goſpel does proceed on the idea, that men do really treat the Father juſt as they treat the Son. If they receive the Son and love him, they alſo receive and love the Father. But if they reject and deſpiſe the Son, they reject and deſpiſe God the Father alſo. They are as certainly atheiſts and rejectors of God in their hearts, as they are unbelievers and rejectors of Chriſt. It is hence we find, that unbelievers in Chriſt and idolaters are yoked together, in Rev. xxi. 8.—And that it muſt be the caſe, that ſuch as reject and diſown the Son, do reject and diſown the Father, appears very evident, from the few following obſervations, which I beg leave juſt to ſuggeſt.

1. The Son has the ſame character which the Father has. "He is the brightneſs of his (i. e. the Father's) glory." The fulneſs of the Godhead dwelleth in Chriſt. Now as the character of Chriſt is the ſame with that of the Father, ſo thoſe who reject the one will reject the other. There muſt be the ſame objections to the one as to the other.

2. The ſame thing is evident, as the Father and the Son are united in one and the ſame cauſe and plan. The hearts of the Son and the Father are equally engaged in the work of redemption. A rejection of the Son as mediator muſt imply a rejection of the Father, as being equally concerned in the ſame work.

3. The ſame thing becomes further evident, from this conſideration, that by rejecting the Son, men do as really reject the teſtimony of the Father and deny his truth, and make him a liar, as they do the Son. The rejector of Chriſt practically ſays, that there is nothing in his pretences—He is not the Son of God nor the ſaviour of men—I will not receive him as ſuch. Which is as much as to ſay, that he is an impious impoſter; and if ſo, he is the moſt impious impoſter that ever undertook to impoſe

on mankind. Which is as much as to ſay, that the Father is a liar as well as the Son. If there be an impoſition in the affair, the Father had as high a hand in it as the Son. The Father did every thing which could be done, to teſtify, that Chriſt was his Son and the Saviour of men. His mighty power was exerciſed in the miracles Chriſt wrought, which are as well authenticated as any facts can be. The Father raiſed the Son from the dead; thereby acknowledging him to be his Son; which is a fact that cannot be reaſonably queſtioned. The Father did, therefore, in the moſt open and public manner atteſt the truth of Chriſt's pretenſions to being the Son of God, and the appointed Saviour of men. The ſame imputation, therefore, by a rejection of Chriſt, falls on the Father as on the Son. There is equally a denial of the Father's truth and veracity as of Chriſt's. A rejection of Chriſt is as plain a declaration that the Father is a liar, as that the Son is. Preciſely in this manner is the caſe conſidered by the apoſtle John. "*He that believeth not God hath made him a* LIAR, *becauſe* he believeth not the RECORD, that GOD gave of his Son." A rejection of the Son therefore, is always attended with a rejection of the Father; as it always implies and includes in it, a rejection of the truth and veracity, both of the Father and the Son.

4. It appears from the tenders which the Son makes, that a rejection of Chriſt the Son, is alſo a rejection of the Father. The tender which Chriſt the Son makes to men, is, of the Father, through himſelf as mediator;—as the way and medium of acceſs. The very act of rejecting the Son includes in it a rejection of the Father. It is a direct declaration, I will not have the Father.

From this view of the caſe it appears, that men although they *may* not honor the Son as they *ought* to honour the Father, yet, in fact *do* treat the Father juſt as they do the Son. If they deſpiſe and reject the Son, they certainly do deſpiſe and reject the Father alſo.

A few remarks, which are important, may be made on the truth above illuſtrated.

1. One remark is, that the requirements of the goſpel evidently ſuppoſe, that Jeſus Chriſt is really God as well as man.

We are required to honor the Son even as we honor the Father. To give him the ſame room in our hearts, and to pay him the ſame reſpect that we do the Father. This neceſſarily implies his *divinity*. That he is conſidered as being really God; otherwiſe he cannot be conſidered as being worthy of the ſame honor.

2. We may remark, why unbelief in or a rejection of Chriſt is conſidered as being ſo very criminal as it is in the goſpel.

It is becauſe it is a rejection of God. It is a refuſal to own him—It is a virtual declaration that God is a liar; and a refuſal to receive and acknowledge Him.

3. We ſee from what has been ſaid, that a rejection of Chriſt and atheiſm go hand in hand. It is true that all unbelievers in Chriſt do not avowedly reject God. But they do in their hearts. They reject one who has the ſame character and perfections—They reject his authority and teſtimony. "He that deſpiſeth me, ſays Chriſt deſpiſeth him that ſent me." And, "He that honoreth not the Son, honoreth not the Father."

4. It appears from the forego-

ing obſervations, that ſuch as reject Chriſt do deceive themſelves, if they conclude in their own minds, that they have any true love to God. They may love ſuch a God as they may form in their own minds, but not the God of the bible. For, "He that honoreth not the Son honoreth not the Father." Men pay no more regard to the Father, than they do to the Son.

Finally. We may remark, that thoſe who reject Chriſt the Son, have no reaſon to flatter themſelves of being ſaved by the mercy of the Father.

Thoſe who reject Chriſt, altho' they do not expect he will ſave them, yet they hope the Father will have mercy on them.—They go on through life (unleſs God ſhows them their deluſion) comforting themſelves that God will have mercy on them. But why do they flatter themſelves that the Father will ſave them! Do they not reject and deſpiſe the Father juſt as much as they do the Son! If men will keep on ſcripture ground they muſt conclude, that if they reject the Son, they do reject the Father. And that, if an abſolute rejection of either deſtroys the foundation of confidence, they cannot flatter themſelves of ſharing in the mercy, either of the Son or the Father. If they leave that ground, they may ſleep in the arms of deluſion for a ſeaſon; but let them beware of the conſequences!

GAIUS.

This life a pilgrimage and conflict.

THERE is no permanent reſt to individuals in this life. Men are ſwiftly paſſing thro' all its ſtages from infancy to old age. Each ſtage has its burdens and trials. The infant cries—the ſchool-boy has his troubles—youth its vexations—middle age its cares, and the aged have their infirmities. Diſappointments, dangers and evils ſucceed each other. Men are always conſtrained to be on their guard, and to exert themſelves to accompliſh one object or another, and to ſurmount, or endure this difficulty and trial, or that. They have no opportunity to ſit down in quiet, unemployed and unconcerned. Every day brings its evils. Sickneſs, wounds, enemies, imprudencies, contentions, poverty, or other troubles keep us in a perpetual agitation. This is ſtrikingly illuſtrated in the book of Eccleſiaſtes. It is very much the ſubject of the whole book. And the affairs of this world are pronounced vanity and vexation of ſpirit.

There is no reſt in the political concerns of nations, any more than in the private walks of individuals. Men who are called to attend to theſe things, always ſee ſomething important on the eve, which alarms their apprehenſions and demands their moſt vigorous exertions. They have one evil againſt which they muſt now guard, and that is ſcarce ſuffered or ſurmounted before another is preſented to their view. At one time war, at another a revolution; in one inſtance intrigues, in the next inſurrections and diſaſters keep the public mind in perpetual commotion. Now a real alarm is ſounded, and then one that is falſe. One thing muſt now be done, and then another; and public characters are conſtrained to be always on their guard, and exert all their activity, invention and abilities, or ſerious calamities will involve the nation in diſtreſs. So things have gone on with all nations who are the ſubjects of hiſtory, and ſo they will doubtleſs go on in future,

There will never be a time in which the officers of a nation may ſit at their eaſe, and ſay, We may now lay aſide fear and exertion, all is well, and like to be well without our further anxiety and care.

Again: There is no reſt to the church of Chriſt in this world. Satan is continually plotting its deſtruction and giving it diſturbance. He is artful and malicious, and has numerous agents, who are willing to be employed at his pleaſure. Now he is introducing one error, and then another. At one time he attacks it with hereſies, at another with covered or open infidelity. Sometimes he introduces diſcords and ſeparations, at others ignorance and enthuſiaſm, or cold unfeeling opinion, which does not affect the heart. External difficulties have ſometimes oppreſſed the church, and ſometimes it has labored with internal embarraſſments. The church has frequently appeared to have its very exiſtence endangered, ſometimes from one cauſe, and then from another. On theſe accounts, the miniſters of Chriſt, and all the members of his church have been conſtrained by abſolute neceſſity to be vigilant, prayerful and active, continually exhibiting the evidence, importance and excellency of the truth, and the falſehood and pernicious tendency of error in innumerable ſhapes, anſwering objections, repelling attacks, and combatting enemies and falſe pretenſions. The watchmen are neceſſitated to ſtand continually on the watch-tower, and all the ſoldiers of Chriſt to lie upon their arms. How many different attacks have been made upon the church in the preſent generation? Univerſaliſm, deiſm, unbounded catholiciſm, atheiſm, attempts to divide it into parties and denominations who hold no communion or viſible charity with each other, endeavors to relax diſcipline —to introduce carnal men—to excite differences and oppoſition reſpecting the ordinances of the goſpel—to ſink it into contempt, and to deſtroy it in one way or other, have been all employed for its ruin. And miniſters and Chriſtians are called upon to exert themſelves to counteract all theſe devices—defend the truth—inculcate the doctrines of the goſpel and unite to promote harmony, diſcipline and vital piety, the ſpread of goſpel truths, and the awakening and ſalvation of ſouls. Care and warfare are always to be employed; there is no ſeaſon in which we may put off the harneſs. Unlooked for evils are daily coming; one attack and perplexity is ſucceeded by another. Vigilance and activity are always demanded. Hence Peter ſays, "Beſober, be vigilant, becauſe your adverſary the Devil, as a roaring lion, walketh about ſeeking whom he may devour, whom reſiſt, ſtedfaſt in the faith" If we look back into the hiſtories of the church, we ſhall find that it has always had to combat with much oppoſition, and many have been called to contend even unto blood. The church has ſuffered by perſecution, by falſe teachers, by corruption, by hereſies, by enemies without, and by falſe brethren who have crept in at unawares to ſpy out and ſubvert its liberty. And this will be the caſe, until the angel ſpoken of in the Revelations, ſhall come down from heaven with a great chain in his hand, and lay hold on the dragon, that old ſerpent, which is the devil and ſatan, and bind him a thouſand years.—This world is not a reſting place for the church, which is in a militant ſtate. There remaineth a reſt for the people of God; but it is in the coming world.

Further: There is in this life no reſt to individual Chriſtians. They have ſo many trials and temptations, and ſuch a ſwarm of remaining corruptions, that they are obliged to watch and pray without ceaſing. Some inſidious enemy lies concealed at every turn, and there are many that are openly ſet againſt them. They are aſſailed by ridicule and inſinuating enticements, perplexed with the ſophiſtry of ſuch as lie in wait to deceive, are always encumbered with a body of death, and a law in the members, warring againſt the law of the mind. Now worldly troubles and perplexing cares, ſteal upon them, and now they are injured by outward proſperity. At one time they have little of the light of God's countenance and ſink almoſt into a ſtate of deſpondency, and then they are in danger from ſpiritual pride, and an over confidence in themſelves. A ſtrange unfeelingneſs palſies their hearts and prevents their fruitfulneſs at this time, and a falſe zeal annoys them at that. Peter was too confident one hour, and too timid the next. Their exertions one day are ſucceſsful, on the day following they ſeem to labor in vain and ſpend their ſtrength for nought. Smiles and chaſtiſements come upon them in a varied ſucceſſion. They are often ſurpriſed on a ſudden with unexpected trials and temptations, which wound them before they are aware.—All believers, who have any conſiderable acquaintance with the Chriſtian life, will bear me witneſs, that their paſt experience correſponds with this repreſentation. This is certainly the language of the holy ſcriptures*. Chriſtians muſt expect that ſuch things will remain until they arrive to glory. 'We muſt thro' much tribulation enter into the kingdom of God.' Thus there is no reſt for men in this world as individuals or communities—not even for the church and people of God. Therefore it is folly for men to flatter themſelves, that if they can ſurmount the exiſting difficulties, they ſhall have no further occaſion for anxiety. It is as idle, as for the infant to ſay, If I can but obtain that ſtraw or rattle, my ſorrows will be over and all will be paradiſe. It is not the deſign of providence that we ſhould in this life be free from the neceſſity of care and exertion. Nations will continue to be in critical circumſtances. It is folly for the church in the preſent age to expect the day when there will be no enemies, corruptions, hereſies, diviſions and difficulties. Offences muſt needs come, that the true diſciples may be tried and ſtand approved; but woe unto him by whom the offence cometh. Individual Chriſtians, in this militant ſtate, have no reaſon to promiſe themſelves much quiet repoſe. They may receive an hundred fold in this life; but Chriſt ſays it will be with perſecutions. They may rejoice; but it muſt be in tribulation. They may have great peace with God; but it will be with much running, wreſtling, ſtriving and fighting. When one difficulty is paſſed, perhaps a much worſe will ſucceed. Raiſed expectations of tranquillity will only multiply diſappointments. But Chriſtians are not to faint or be diſcouraged on this account. There remains a reſt, and an heavenly inheritance for them, when they will reſt from their labors, and their works will follow them. It is our buſineſs—our proper calling to conflict with evil in this life. 'Deſpiſe not the chaſtening of the Lord, neither faint when thou art rebu-

* Romans vii.

ked of him.' 'In due ſeaſon we ſhall reap if we faint not.' Chriſt has promiſed that 'the gates of hell ſhall not prevail againſt his church.' He will raiſe them up faithful miniſters, and give his people that firmneſs, vigilance, activity, faith and prayer, by which they ſhall come off conquerors, thro' him that hath loved them. Theſe labors are the things which ſhall work out for us a far more exceeding and eternal weight of glory. 'Fear not, little flock, it is your Father's good pleaſure to give you the kingdom.'

How ſuitable it is that we ſhould account ourſelves pilgrims and ſtrangers on earth. What folly to ſuffer our hearts to be fixed upon any thing here. We ſhould ſet our affections on things that are above, and ſeek a city which hath foundations. How miſerable to be intoxicated with any thing on earth.—How ſweet will heaven be to the people of God, after being weather-beaten, and toſſed by the ſtorms of this world through life. How ſweet for ſoldiers to obtain the victory, and be permitted to lay aſide the watchings, fatigues and dangers of an hard campaign. How delightful to hear our Lord ſay, 'Well done, good and faithful ſervant, enter thou into the joy of thy Lord.' Then the labors of this life will be richly compenſated.—But how wretched muſt they be, who never enter into reſt. 'There is no reſt to the wicked ſaith my God.' It will be quite inſupportable to contemplate an hopeleſs eternity, of extreme wretchedneſs, in endleſs proſpect. Let us then lay hold on the hope that is ſet before us, and fight the good fight of faith.

MIKROS.

For the Connecticut Evangelical Magazine.

Heb. v. 7. "Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him who was able to ſave him from death; and was heard in that he feared."

THESE words have a plain reference to the prayer and agony of Chriſt in the garden, of which the evangeliſts give a hiſtory; and perhaps to what he ſaid when on the croſs, when he cried with a *loud voice*, "My God, my God, why haſt thou forſaken me?" In theſe ſupplications and this agony he prayed that the ſufferings of which he now had an extraordinary, and more dreadful and overwhelming view and ſenſe, than he ever had before, he aſked that if it were poſſible and conſiſtent with the will of the Father, that the dreadful hour of ſuffering, the bitter cup which was now full in view, and filled his ſoul with diſtreſs which ſeemed intolerable, might paſs from him, and he be excuſed from drinking: But if this could not be, that he might be ſupported and carried through this dreadful ſcene, ſo that all the ends of his ſuffering might be fully anſwered, in the glory of God and the complete ſalvation of all the elect.

It was wiſely ordered, and of great importance, that the human nature of Chriſt ſhould have a clear and full view of the ſufferings he muſt undergo in order to make atonement for the ſins of men, while he bore their ſins, and took the guilt and puniſhment on himſelf, and knew what it would coſt him, that he might voluntarily give himſelf up to this, and conſent to bear it all, in the moſt impreſſive ſenſe and view of it, cau-

ſed by the immediate hand of God. In order to this the cup he muſt drink in his ſufferings was ſet before him in the garden, in all the dreadful bitterneſs of it, that he might have opportunity to refuſe or chooſe to drink it, while it was thus before him in all the dreadfulneſs of it. And what he ſaid in this ſituation, ſerved to make the moſt clear and affecting diſcovery of the impoſſibility of the ſalvation of ſinners in any way but by his drinking this cup, and ſuffering all that was implied in it; and of his love to God and his people, in voluntarily giving himſelf up to theſe ſufferings, in a full view of them, on the ſuppoſition of the impoſſibility of the ſalvation of ſinners in any other way conſiſtent with the will and glory of God.

There is no reaſon to ſuppoſe that the agonizing feelings and exerciſes of the Saviour were cauſed by the influence and aſſaults of ſatan on his mind, at this time. The ſcripture intimates no ſuch thing. But the whole tranſaction is repreſented as being between his Father and him, except that it is ſaid, an angel was preſent to aſſiſt and ſtrengthen him.

From the above repreſentation, and other paſſages of ſcripture it appears that the cup, and the hour which Chriſt prayed might be taken away, was not his diſtreſs, and agony which took place in the garden, fearing this would put an end to his life. Mark xiv. 35. it is ſaid Chriſt prayed, that if it were poſſible *the hour* might paſs from him. And in the following verſe the ſame thing is expreſſed by *this cup*. Hence it appears that the hour and cup are the ſame thing: But the hour did not mean what he ſuffered in the garden; for after this was over, he ſaid, not the hour is paſt; but "The hour is come; behold the ſon of man is betrayed into the hands of ſinners." verſe 41. And, the hour and his hour is frequently uſed to denote the time of his laſt ſufferings, Matt. xxvi. 45. "Behold the hour is at hand, and the ſon of man is betrayed into the hands of ſinners." John xii. 27. "Now is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour? But for this cauſe came I unto this hour." chap. xiii. 1. "When Jeſus knew that his hour was come, that he ſhould depart out of this world." chap. xvii. 1. "Father the hour is come; glorify thy Son," &c. And that the cup does not mean what he ſuffered in the garden is certain, from his ſpeaking of drinking this cup after that diſtreſs and agony was over. When Peter had cut off the right ear of the high-prieſt's ſervant, Chriſt ſaid to him, "Put up thy ſword into the ſheath: The cup which my Father hath given me, ſhall I not drink it?" John xviii. 11.

It has been ſuppoſed that Chriſt praying the cup might be removed in the ſenſe above explained, is inconſiſtent with what he ſays John xii. 27. What ſhall I ſay, Father, ſave me from this hour? But for this cauſe came I to this hour. Here he ſeems to ſay, that he neither could nor would aſk to be delivered from death on the croſs; as he knew the great deſign of his coming into the world was to ſuffer this death, as without this no ſinner could be ſaved.

Anſwer 1. The human nature of Chriſt was not in itſelf omniſcient or unchangeable; his feelings and exerciſes were according to the view he had of the objects which were before him, and he gave more attention to, and was more impreſſed by thoſe ſcenes

which were immediately before him than with thoſe which were further off, and more out of ſight. When the city of Jeruſalem and the miſerable inhabitants were in full view, and their folly and miſerable end were impreſſed on his mind, he wept over it, ſaying, if thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! But now they are hidden from thine eyes, &c. At another time, and a different ſituation, he rejoiced in ſpirit, and ſaid, I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.

The different ſituation in which Chriſt was when he prayed in the garden, from that in which he ſpake the words recorded in John, and from which he had been in all his life before, which has been deſcribed above, will account for his different feelings and language, eſpecially if we conſider the deſign which was to be anſwered by it, which has been briefly mentioned. *Different* feeling and language; but not *contrary*: for,

Anſ. 2. He did not ſay in the garden, Father ſave me from this hour, unconditionally; but if it were poſſible and conſiſtent with the glory and will of God, and the ſalvation of the elect, otherwiſe he did not aſk or deſire the cup might paſs from him. His language ſtill was, Father, glorify thy name.

Anſ. 3. It would be really inconſiſtent with his words which John relates, and his knowing and often predicting that he ſhould die on the croſs, to pray now that he might not die in the garden; for this was inconſiſtent and impoſſible if he were to be crucified. Therefore the objector by trying to avoid one ſuppoſed inconſiſtency, runs into a real and palpable one, in making the objection.

But it has been ſaid, that when Chriſt prayed earneſtly unto him who was able to ſave him from death, he was heard, and delivered from the death he feared, which therefore muſt be his being ſaved from dying in the garden, which he feared; for he was not ſaved from dying on the croſs.

Anſwer. It is not ſaid, that in being heard, he was ſaved from death, either in the garden, or on the croſs; but that he was delivered from the evil which he feared. This was not merely dying on the croſs, as he actually did, but ſinking down and periſhing under the wrath of God againſt ſinners, whoſe place he had taken, and the weight of their amazing guilt which now he clearly apprehended, and was ſoon in a true ſenſe, to fall on him. He felt that the human nature was altogether unequal to bear up under this infinite weight, and go through this ſcene of ſuffering, ſo as to anſwer the end propoſed; but would certainly ſink and periſh, and fail of the whole deſign propoſed in the redemption of the elect, unleſs he was ſupported by the almighty hand of God. This was what he above all things feared; and in this he was heard, and delivered from *ſuch a death*. When he had reſigned to the will of God, and was willing to ſuffer, he, under the apprehenſions juſt mentioned, agonized and prayed *more earneſtly* that he might be ſupported and carried through the awful ſcene before him with propriety and ſucceſs, ſo that all the glorious purpoſes of his ſufferings might be anſwered, and all the elect obtain ſalvation.

It is now left to the reader to judge between the explication here

given of this text, and others which have appeared in this magazine.

R.

Thoughts on Matthew xi. *part of the* 21*ſt and* 23*d verſes.*

——"For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes.

——"For if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day"

I CONCEIVE, we are to underſtand from ſcripture, that the means and methods of grace, are not, of themſelves, ſaving, or do not produce true repentance. They are made effectual, only by the ſpecial operations of the Holy Spirit. The ſinner is inclined to reſiſt all means that are uſed with him; all the methods which God takes for his ſalvation. God, indeed, affords him moſt powerful light and evidence; but theſe he oppoſes, and ſtill remains determined to cleave to ſin. His inclination or love to ſin, is not altered or abated, by all that is done for him, in the way of means, but remains in full force. The methods of grace, are indeed, wiſely ordered and well adapted. We may believe, that they are the moſt perfect and beſt that can be. And it is altogether reaſonable that we ſhould ſubmit to them: if we acted agreeably to our duty, we ſhould do it. But, inſtead of this, we ſtand out againſt them. And they have no effect to alter the bias of our hearts. They may, perhaps, put us under ſome reſtraint, and produce a ſort of external reformation, as in the caſe of Ahab, but they are wholly ineffectual to produce any real heart-felt change. We perſiſt, notwithſtanding all the methods, which God takes with us, in his word, in our adherence to ſin. And we remain reſolutely determined to perſevere in a ſtate of impenitence. Our ſinful inclinations have a fixedneſs, which no moral motives, no arguments, and no evidence and light in God's ſacred word, are able in the leaſt, to alter or abate. Every mean, the moſt cogent and preſſing, our natural heart, makes out to reſiſt; it will not ſuffer itſelf to be wrought upon, by either God's word or providence; but remains ſtill unrenewed, and firmly ſet in the love and choice of ſin.

If, therefore, nothing more be done for ſinners, not one of them would be ſaved. If, only the goſpel be provided, and ſet before us, with all the moſt winning invitations, and earneſt entreaties to accept, not one of us ſhould ever be brought to ſaving repentance. This may be learnt from the marriage ſupper. We ſhould, like thoſe who were there bidden, all go our "ways, one to his farm, another to his merchandize." We ſhould, perſiſt in our ſins, and live and die Chriſtleſs and impenitent. This we learn, likewiſe, from our Saviour's words, "Ye will not come to me, that ye might have life."—Sinners will not come to Chriſt; will not hearken to the gracious call; will not accept the proclamation made in the goſpel. And, were there nothing further done, all would alike want a deſire or will after Chriſt and holineſs. All would alike be totally deſtitute of ſaving evangelical repentance.

This being the caſe, God does more for the ſinner, who is renewed. He adds his ſpecial ſaving grace, in applying the redemption purchaſed by Chriſt. He ſheds down the enlightening, renewing

operations of the Spirit. Theſe operations are effectual, in changing our hard and ſtony hearts. Theſe produce a moral change, conſiſting in regeneration and converſion. They excite holineſs, or true goſpel repentance. And nothing ſhort of the energies of the Holy Spirit, is able to effect any radical change, or, in the leaſt, to alter the inclination. The Holy Spirit, in the view of goſpel means, ſubdues the heart, ſlays its enmity, and brings us to lay down the arms of rebellion, in a cordial ſubmiſſion to Chriſt and his government. All holy exerciſes and affections in man, are the effect of the Holy Spirit. And by his influence alone, divine revealed truth, and all religious inſtitutions and means, become efficacious and ſalutary. Paul "planted——but God gave the increaſe." "It is the Spirit that quickeneth." The goſpel ſtands "in demonſtration of the Spirit, and of power."

If, reader, this be a juſt repreſentation, then the repentance ſpoken of in the paſſage above, muſt mean, either imperfect repentance, ſuch as was that of Ahab, and many other wicked men; conſiſting, not in a radical moral renovation, but in a ſtrong check and reſtraint, laid upon their ſinful inclinations, and which may be produced, by means, without ſpecial grace.—This ſort of repentance is, ſometimes, availing to avert God's threatened judgments. It was ſo in the caſe of Ahab: and in Sodom, if there had been even ſuch external reformation and repentance, "it would have remained until this day." And ſuch a kind of repentance, Chriſt aſſerts, his 'mighty works' which were done in Capernaum, would have produced in Sodom.

Or, elſe, if it be evangelical repentance, in the paſſage, (which I think is not probable) then the meaning of the 'mighty works' muſt be extended, ſo as to include the ſpecial influences of the Spirit, by which alone holineſs and real goſpel repentance, are produced. And the effect is aſcribed to the mighty works, which is actually, the effect of the Holy Spirit. This is a manner of expreſſion which often occurs in the ſcriptures—"The word," it is ſaid, "is able to ſave our ſouls." But this can mean only when attended, and ſet home, by the influences of the Spirit. And all the efficacy which the word has to ſave, it derives from God's ſpecial and ſovereign grace.

We will now cloſe with two reflections.

1. We hence learn the totally loſt, and wretched condition of mankind.

Our hearts are naturally ſo entirely bent on ſin, that no means can prove effectual to our repentance and ſaving good. We obſtinately reſiſt all the gracious methods which God kindly uſes with us; and reſolutely perſiſt in ſin, continually acquiring greater degrees of obduracy and hardneſs of heart. We are fixed in our oppoſition to God. Our natural hearts are ſo firmly inclined to ſin, that if God leave us, barely to the effect of his word and providence, we ſhall certainly perſiſt in our wickedneſs, and plunge ourſelves into remedileſs woe. Here, then, we ſee our great ſinfulneſs, and wholly loſt ſtate, ſince all the gracious methods which God in his infinite wiſdom has contrived, have no ſaving operation upon us, and produce no holy affections.

2. We are taught the neceſſity of the Spirit to renew the heart. We have need, not only of a Me-

diator to be ſet before us, but of divine ſovereign grace to change the heart. Tho' Chriſt has been provided for us, yet we are diſpoſed to reject Chriſt and the goſpel, and it is ſure that we ſhall not accept, unleſs we are made willing in the day of God's power. The infinite almighty power of the eternal Spirit, is alone ſufficient to operate upon, and effect a moral renovation of our natural hearts. Unleſs God, by ſovereign, rich, and all-powerful grace, ſave us, we periſh. Let us then feel the need we have of the new-birth, and of the Holy Spirit to produce it. And let us be deeply impreſſed with this conſideration, that we muſt be ſaved, "by the waſhing of regeneration, and renewing of the Holy Ghoſt." Y. Z.

Admonitions from the Death-Bed.

(Continued from p. 233.)

NUMBER V.

A true record of the triumphs of religion, in the day of death, is calculated to produce a happy influence on ſociety, by recommending to gay and inconſiderate youth, in the moſt feeling manner, a life of early piety. I am therefore induced to communicate the following imperfect ſketches of the life and death of a young lady; being real facts which happened a few years ſince.

LOUISA, (for under this name I ſhall deſcribe the perſon the circumſtances of whoſe death I am now to relate) was born of reputable parents, who lived in a country town in Connecticut, and were profeſſors of religion. As might be expected, in the enjoyment of ſuch advantages, ſhe was early inſtructed in the doctrines and duties of religion. She was a very docile child, poſſeſſing a lively and ingenious fancy, a quick diſcernment, and a clear judgment. At twenty years of age, her figure was agreeable, her manners pleaſing, having been improved at a boarding ſchool in a diſtant town; and her proſpects in life were ſuch as the world call the moſt favorable and happy. But, though from her education and good manners ſhe paid decent outward reſpect to religion, at this age, it did not appear, that ſhe had any real experience of its vital power and heavenly conſolations. Dreſs and ſhow, and the amuſements of youth ſeemed to baniſh from her mind the plain duties, and more ſubſtantial joys of religion. She then ſeemed not to comprehend a Saviour's ineffable love, nor conſiderately to feel a ſinner's guilt and wretchedneſs. Returning home, one rainy night, from a ball, ſhe took a hard cold, which brought on gradually a conſumption, of long duration. Though this flattering diſeaſe, which ſo often deceives thoſe whom it afflicts, often encouraged the hope of a reſtoration to health; yet, as affording Louiſa retirement, her active mind was turned upon the great duties of religion, and the weighty conſideration of changing worlds.—She became ſerious, prayerful, and deſirous of Chriſtian converſation. She read conſiderably, gained a general knowledge of the great goſpel doctrines, and became awakened to a feeling ſenſe of her deplorable condition, as a guilty, miſerable ſinner, who had greatly abuſed her religious opportunities and privileges. Her conviction of ſin was not accompanied with ſo many legal terrors, as is ſometimes the caſe with awakened ſinners in times of great religious revivals; but it ſeemed to flow

from an enlightened underſtanding, and a full belief of the neceſſity of regeneration for admiſſion into the kingdom of heaven. She, at length, admitted the hope of having experienced this deſirable change. Her anxieties and diſtreſſes were removed; and ſhe appeared to be filled with a ſweet tranquillity of mind, daily rejoicing in Chriſt, and often ſpeaking with delight of the aſtoniſhing wonders of redeeming love. She obtained the religious diary of an eminent Chriſtian, which ſhe often read with pleaſure, feeling her own experiences correſponding in many particulars. At this period, ſhe looked forward to an approaching day of death with great tranquillity of mind, and profeſſed a readineſs to die, at God's will; appearing to have the moſt lively hopes of joining glorified ſaints and angels in heaven, in ſinging the ſong of Moſes and the Lamb. The diſtance of time prevents me from diſtinctly recollecting many of her own words, which were ſome of them peculiarly expreſſive and intereſting. She lamented that ſhe had done ſo little for God and the intereſts of religion in the world, and that ſhe had ſpent the moſt intereſting and impreſſible period of this life, in walking in a vain ſhow. She longed to redeem that precious time, which had been inconſiderately waſted in the vanities of youth —but knowing this to be impoſſible, her only refuge was in the all-ſufficient righteouſneſs of the great Redeemer, whom ſhe believed to have been wounded for our ſins and bruiſed for our iniquities, that with his ſtripes the penitent believer might be healed.—During her ſickneſs I frequently viſited her, and converſed freely with her upon the nature and duties of ſaving religion, and upon her own views and hopes beyond the grave.—A few days before her death, ſhe ſent for me, for the laſt time, to come and pray with and for her, as ſhe expected daily to die. I found her greatly debilitated in body, (her voice reduced to a kind of loud whiſper) and threatened with every appearance of ſpeedy death; but her underſtanding was ſound, and her mind completely tranquil. —Finding her elated with ſpiritual joys above the terrors of death, and fully ſenſible of its near approach, the converſation was chiefly turned upon the intereſting nature of a change of worlds. I told her that death would cloſe her probationary ſtate forever; that as ſhe died, a ſinner or a Chriſtian, ſo ſhe would ariſe, and be found in the day of judgment, and ſo ſhe would remain to all eternity. She appeared to be fully ſenſible of this, and in ſubſtance replied, that ſhe hoped ſhe had humbly and ſeriouſly conſidered the matter —I then told her, that if ſhe was deceived in her hope of being intereſted in Chriſt, in whom ſhe now profeſſed to truſt with ſo much confidence, when ſhe ſhould come to appear before the great ſearcher of all hearts, her profeſſions here would be in vain, and ſhe muſt fail of being an heir of ſalvation. She, in ſubſtance, replied, that ſhe felt this to be a very ſolemn thought, and a moſt weighty conſideration, which had conſiderably tried her mind; but, that ſhe felt that full belief and joy in Chriſt, which ſhe could not think to be a deluſion.— I told her, that death was in its very nature terrible to man, as ſeparating the ſoul from the body, and cloſing our eyes upon our friends, the world and all its enjoyments; and aſked her what impreſſions the thoughts of it made upon her mind. She replied, "I

" have no deſire to live any lon-
" ger in this vain world. I ſee
" nothing in it worth living for.—
" I am not afraid to die ; nor am
" I afraid to be dead.—My friends
" I leave in the hands of a merci-
" ful God.—I hope to ſee them
" again in a better world."—She ſpoke theſe words in a moſt ſweet and tranquil manner, expreſſive of the genuine feelings of her heart.—To ſee, and hear a perſon of her age, natural talents and improvements in life, with the moſt pleaſing worldly proſpects before her, (feeling herſelf to be on the very brink of the grave) converſe in this humble, rational, reſigned and tranquil manner, on death and the proſpects of eternity, naturally impreſſed the mind of the beholder, with a deep ſenſe of the propriety of Balaam's wiſh, " Let me die the death of the righteous, and let my laſt end be like his !"—How great muſt be the power of religion, how lively its joys, and how ſtrong its faith to raiſe a naturally timid, feeble mortal, in this triumphant manner, above all the terrors of death !—But, the trying moment, which, like the refiner's fire, tries all hearts, was not yet come.—Perhaps, thought I, this bright ſtar, in the goſpel firmament, will yet go down, in a dark cloud. Let me wait, and watch its laſt appearances.—A few days after, Louiſa died. After ſitting up ſome time, in an eaſy rocking chair, ſhe was led to her bed, and gently laid upon it, upon which, ſhe immediately appeared to be dying. A friend ſtanding by her, told her ſhe was dying. Louiſa turned her eyes upon the perſon, with a wiſhful look, accompanied with a tranquil countenance and a gentle ſmile of triumphant joy, and claſping her hands together, ſpake with an audible voice,—" O bleſſed ! Bleſſed !"—Meaning, by theſe words, as was ſuppoſed, to expreſs the greatneſs of her joy in dying, in the ſtrong and pleaſing hope of entering immediately into glory. She then died, in a moment, without a ſtruggle or a groan.

" Ah lovely appearance of death,
" —— —— —— —— ——
" How eaſy the ſoul that has left
" This wearifome body behind."

If ever the appearance of death was lovely, it was lovely in Louiſa.—O redeeming grace, how ſuperior thy glory !—Never did vain philoſophy yield up the immortal ſpirit to the Almighty Creator, with ſuch compoſure, dignity, and ſweet reſignation, joyfully anticipating an immediate entrance into the paradiſe of God.—Louiſa's faith overcame the world. She knew in whom ſhe had believed. She truſted in the covenant mercy of the living God, and in the all-ſufficiency and glorious promiſes of the great Redeemer. She was truly a pilgrim on earth. She ſought an heavenly country, fearleſs of the uſual terrors, which are experienced in the valley of death. Perhaps, nothing will better ſerve to ſhow the power and glory of religion manifeſted in her death, than contraſting it with the death of Leonora, a different character, as recorded in the 275th page of the firſt volume of the Magazine. For both were much alike in their natural figure and vivacity ;—both died at nearly the ſame age of life ; and both were carried to the grave by the ſame diſeaſe. Seriouſly read then, the hiſtory of the one and of the other ; and if I miſtake not, you will ſign your approbation of a life of early piety, and join the great cloud of witneſſes, which have gone before us, in ſaying, " Bleſſed are the dead which die in the Lord." ZEPHO.

Letter from the Directors of the London Miſſionary Society, to the Truſtees of the Miſſionary Society of Connecticut.

CHRISTIAN BRETHREN,

UNITED as we are in the faith and fellowſhip of the goſpel, and engaged in the ſame bleſſed cauſe, the extenſion of the knowledge of that glorious Name by which only men are ſaved; we cannot but feel towards you brotherly affection, and wiſh you good ſpeed in the name of the Lord. It is a ſubject at once animating to us in our own endeavours, and calling for congratulation to our fellow-laborers, that the Lord hath been pleaſed to ſpread abroad in the minds of his people in every place a ſpirit of earneſt prayer for the fulfilment of thoſe glorious promiſes which relate to the proſperity of the Redeemer's Kingdom; and that as the beſt evidence of ſincerity their prayers are accompanied with correſponding exertions. Is not this the uſual courſe of the divine conduct? Is not this a ſign that the time the ſet time to favor Zion is at hand, if not come? Did God ever ſay to the ſeed of Jacob, ſeek my Face in vain? Let us, therefore, dear Brethren, by ſuch views as theſe,—by the conſideration of what is to be done,—by the obligations we are under to our bleſſed Redeemer and the ſouls of our fellow-men,—by the recollection of the ſhortneſs of the time and the animating hope of the recompence of reward, encourage one another; and in the ſtrength of him who has promiſed to teach our hands to war and our fingers to fight—"go forward" and ceaſe not from the conflict till Zion ſhall become the praiſe of the earth.

The Lord is in various ways doing great things whereof we are glad. He has given ſeals to the adminiſtrations of thoſe actually laboring in the miſſionary field, both under the patronage of this, and of other ſocieties. The publication of the ſermons and of the report of the Directors, given at our late ſeventh annual meeting will have informed you, before this letter can reach you, of the number and circumſtances of our actual Miſſionary Stations, to the time of that meeting. We ſhall not therefore repeat what you will there find.

Moſt of the accounts ſince received from our ſeveral Miſſionaries are conſolatory and animating. Thoſe from our venerable brother Dr. Vanderkemp are peculiarly ſo. God continues to uphold and ſtrengthen him, and to ſurround him with ſuch ſignal manifeſtations of his providential care as ſtrongly to revive in our minds the recollection of the wonders which he did of old in the land of Iſrael. To enumerate theſe would be pleaſant, but as they could only be mutilated accounts we ſhall not abridge the pleaſure you will receive from the unaffected recital of them in his own words, which will be given in an early number of the Evangelical Magazine. But what is better, he has reaped the firſt fruits of his labors among the unenlightened Caffres with whom he dwells. Our other brethren too are not without encouragement, both from paſt experience and future proſpects. Several heathen have been baptized, one at leaſt among the Boſchemen has died in the faith; others ſeem to be awakened. There is even ground to hope that God will render the poor native employed as an interpreter to the Boſchemen, not only a reporter of what he is told by others, but a relater of what he

himſelf has ſeen, taſted and felt of the word of life. We have further to add reſpecting our brethren in that quarter, that we truſt they will labor with increaſing encouragement and effect, from the aſſiſtance they will receive from the Miſſionaries lately ſent out to their aid and of whoſe ſafe arrival at the Cape we have juſt had the happy intelligence.

Since our laſt meeting we have received, both by letters and by the arrival of ſome of our late Miſſionaries to the South Seas, from New-Holland ſuch accounts as tend to remove the remaining apprehenſions we entertained for the ſafety of the brethren who remained behind, and even to encourage the hope that the Lord has gracious deſigns towards that people, although he has been pleaſed to ſit as a refiner among the inſtruments engaged in carrying on the work. We are anxiouſly waiting for the account of the arrival of the brethren ſent out to their help in the Royal Admiral, and truſt that we ſhall ere long, receive good news from that far country.

The accounts received alſo from our Miſſionary, Mr. Mitchell, who is laboring at the Bay of Chaleur, are pleaſing and excite in our minds a deſire to liſten to the earneſt call ſent to us from the people of that quarter to come over to help them ſtill more effectually. Could not you, dear Brethren, afford that place the temporary aid at leaſt of ſending thither one Miſſionary till we can provide one or more to relieve him? Letters of an equally agreeable import have arrived from Mr. Hillyard laboring at Newfoundland.

Thus, dear Brethren, although we have had many diſcouragements we are not without grounds of thankfulneſs; and would acknowledge with unfeigned gratitude to the Father of our mercies, that he has accompanied our feeble efforts with ſigns following. Yet we account not ourſelves to have attained. Theſe things we conſider as but the laying of the firſt ſtones of future and more extenſive buildings. And at the ſame time that we would confirm and enlarge the ſtations already occupied, we are not unmindful of ſuch other new ones, as the calls of providence, or an enlarged knowledge of the ſtate of the world point out to us. Theſe riſe continually to our view. At preſent we have but one Miſſionary in the extenſive region of India. It is, therefore, near to our hearts to ſend him out ample aſſiſtance as ſoon as the Lord ſhall furniſh us with men, ſuitable for the work. The large and populous iſland of Ceylon, alſo attracts our notice, and we truſt ſhortly to be able to ſend out laborers to it; for we are daily expecting the arrival in London of ſeveral Miſſionaries ſent by our brethren in Germany, whoſe knowledge of the Dutch language will render them peculiarly adapted to that ſtation. The ſeveral ſettlements in the Weſt-Indies and on the continent of America, which in the diſpenſations of providence have come under the dominion of our crown, ſhare likewiſe our attention, and ſtrongly excite our prayers, that the Lord of the harveſt would ſend forth more laborers into his harveſt. The unenlightened tribes of the interior of your country we rejoice to think, will be the objects of your zeal and exertions, ſo that great and extenſive as is the field, we have good ground to indulge the hope that it will not be long before every region of the globe ſhall

have in it ſome one to repeat the angelic chorus "Glory to God in the higheſt, and on earth peace good-will towards men." God ſeems indeed to be taking unto himſelf his great power, and manifeſting it by the inſtrumentality of his ſervants. He is raiſing up new helpers in the work; new ſocieties are forming; plans varying in their means but uniting in their end, are every where adopting. Our brethren of the church of England have engaged in the work. Their Society is yet in its infancy but we truſt "the little one will become a thouſand." On the continent of Europe, the flame has broken forth. Men unknown to each other have been deviſing methods for propagating the goſpel, and were aſtoniſhed to find when they began to communicate their views that they were an hoſt. Our correſpondence with various parts of your quarter of the globe, is in this reſpect conſolatory in the higheſt degree; and the more ſo, as the ſame evidence of divine approbation which has we humbly hope diſtinguiſhed our endeavors, has alſo marked theirs; that in proportion as the minds of God's people have been concerned for the ſalvation of the natives of diſtant countries, religion has revived and ſpread in their own.

Among other excellent modes of co-operation in the bleſſed work, we ſhould not omit to mention that which now engages conſiderable attention here and elſewhere; the publication of the holy ſcriptures in the language of ſeveral nations which are either totally deſtitute of that ineſtimable treaſure, or poſſeſs it in a very ſcanty meaſure.—We have reaſon to think that we ſhall ſee a copious edition of the word of God in Arabic and a tranſlation of it into Chineſe publiſhed in England: the laſt accounts received from the Miſſionaries of our Baptiſt brethren in India, inform us that the publication of it in the Bengalic language is nearly completed; and our own ſociety is taking meaſures for printing and circulating in the Catholic countries of Europe, a large impreſſion of the New Teſtament in the French language, accompanied with an extenſive introduction, by our reſpectable and learned brother Mr. Bogue, the Engliſh edition of which is at the point of publication.

Our chief difficulty in our Miſſionary work is, procuring inſtruments well adapted for the arduous ſtations they are intended to fill, and to this we are directing our attention. We have lately eſtabliſhed a Seminary for the inſtruction of thoſe who are in other reſpects qualified, under the care of our above mentioned brother, Mr. Bogue. At preſent there are but two young men in preparation, but they are both highly promiſing for piety and talents.

Such, dear brethren, are our preſent ſituation and future deſigns. But time would fail,—our hearts warm with the ſubject would lead us to tranſgreſs the bounds of a letter. We muſt therefore refer you for further information to the intelligence which is from time to time communicated in the Evangelical Magazine, which is known to you.

We have read with pleaſure the few numbers of your Evangelical Magazines which have reached us. The account it gives of the various revivals of religion in your country exhilirate our hearts, and ſtrengthen our humble belief that we may inſcribe upon our mutual endeavors, "Jehovah Shammah."

Favor us, dear brethren, with your correſpondence. Freely com-

municate to us your views, your meaſures, your difficulties and your ſucceſs. Be aſſured we ſhall weep when you weep, and rejoice when you rejoice. In no cauſe more than this, can hearty co-operation be either more needful or more effectual. Above all, let us ſtrive earneſtly together at a Throne of Grace. The Miſſionary ſeed muſt be watered by prayer. Let us plead the promiſes relating to the extenſion of the Redeemer's Kingdom—they are as ample as our hearts can wiſh; let us rely on the faithfulneſs of him who hath made them,—that is ſufficient ſecurity for their accompliſhment.—How animating is it to think that all the ſovereignly myſterious diſpenſations of divine Providence now abroad in the earth, and which terrify the nations, tend to further the objects we humbly truſt we have in view, the declaration of the glory of our God in the ſalvation of ſinful men.

And now, dear Brethren, we commend you and your work to the care and bleſſing of him who is able to make you perfect, eſtabliſh and ſtrengthen you, and to him be glory for ever and ever.

We are, dear Brethren, in the name of our Society, your affectionate well wiſhers,

Joſeph Hardcaſtle, Treaſ
John Eyre, Secretary,
William Alers,
John Townſend,
Robert Cowie,
James Steven.

London, October, 1801.

A Narrative on the ſubject of Miſſions; and a ſtatement of the Funds of the Miſſionary Society of Connecticut, to the cloſe of the year 1801. *Addreſſed by the Truſtees of the Society to the Miniſters and People of the State.*

THE TRUSTEES of the MISSIONARY SOCIETY of CONNECTICUT, aſk the attention of the clergy and people of the ſtate to the following account of miſſions to the cloſe of the year 1801; and of their proceedings in the diſcharge of the important truſt committed to their management.

The Miſſionaries concerning whom the Truſtees have information to communicate, are the Rev. *Seth Williſton*, the Rev. *Jedidiah Buſhnell*, Mr. *Amaſa Jerome*, Mr. *Robert Porter*, Mr. *Hezekiah May*, the Rev. *David Higgins*, Mr. *James W. Woodward*, the Rev. *David Huntington*, the Rev. *Jeremiah Hallock*, the Rev. *Job Swift*, the Rev. *Solomon Morgan*, the Rev. *Joſeph Badger*, the Rev. *Ezekiel J. Chapman*, and the Rev. *David Bacon*.

The narrative publiſhed laſt year contained an account of Mr. *Williſton's* miſſionary labors to the end of February 1800. From that time to the end of the year he labored chiefly in the counties of Onondaga, Cayuga, Ontario and Tioga, in the ſtate of New-York. From the firſt of March to the middle of December, he ſpent 36 weeks in the ſervice of the ſociety; during which time he preached almoſt every day, and attended conferences as opportunity preſented. He viſited from houſe to houſe; catechiſed and inſtructed children in public and in private; attended funerals, and viſited the ſick. He formed one church at Camillus; admitted 17 perſons into churches already formed in different places; adminiſtered the Lord's ſupper 6 times; and baptized 3 adults and 52 children. The following remarks are extracted from his journal:

"During this period of my miſ-
'ſion, I have to acknowledge the

'divine goodneſs manifeſted in many ways. I have enjoyed my health to ſuch a degree as never in a ſingle inſtance to fail of attending to my appointments to preach and hold conferences. I have been kindly received and hoſpitably entertained almoſt without an exception. In general I have found it pretty eaſy to get people to aſſemble to hear the word, not only upon holy but alſo upon common days. Though I have not labored in the moſt fruitful part of the vineyard, nor ſeen ſuch a flocking to the ſtandard of Chriſt, as thoſe who have been in Delaware and Otſego counties; yet I have to acknowledge, to the praiſe of free grace, that I have ſeen very ſolemn aſſemblies, in which the goings of our God and King were quite viſible. It will appear from my journal, that my labors have been more confined than what has been common for the miſſionaries. But I ſuppoſed uſefulneſs was the object of the Miſſionary Society.—I thought, ſo far as I could judge from the pointings of divine Providence, that the Lord told me to continue in the country round the Cayuga, with encouragement that my labors there would not be in vain. I did not know how to leave thoſe places where I ſaw ſuch anxious countenances, and where numbers were aſking, *What muſt we do to be ſaved?* The ingathering has not been ſo great as we hoped for, but perhaps the ſeed which has not yet ſprung up, is not all loſt. The places which have been moſtly my field of labors the year paſt, are large and full of inhabitants. Some of them would have been glad to have employed a miniſter themſelves, and not to have been dependant upon the Miſſionary Society. Their willingneſs to do ſomething towards helping themſelves will appear by the account of the ſeveral contributions which I have received; which account is ſubjoined to this narrative. The people would be able and willing to do much more, if they could make their contributions in the produce of their farms. Money with ſome is ſcarce."

In the early part of the year 1801, Mr. *Williſton* ſpent four weeks, in the counties of Tioga and Otſego; and performed a ſhort tour of about three weeks to the ſettlements on Black River. In both theſe miſſions he met with a welcome reception; and found many people who were anxious to be viſited by miſſionaries.

In the ſpring he made a viſit to Connecticut, and in May returned to Liſle in Tioga county, to take the paſtoral charge of the people of that place, for three-fourths of the time, by conſent of the board of Truſtees, and to labor as a miſſionary the other part of the time. During the ſummer and fall, he made four ſhort circuits, amounting in the whole to eight weeks, in the counties of Onondaga, Cayuga, Chenango and Tioga, in the ſtate of New-York, and in the county of Luzerne in the ſtate of Pennſylvania. In theſe circuits he viſited ſome ſettlements where there had never before been any preaching; he daily preached lectures; and performed other miniſterial ſervices, as opportunity preſented or occaſion required. In many places, falſe teachers were endeavoring to propagate erroneous ſentiments; and there ſtill is an increaſing neceſſity for zealous, faithful miſſionaries to counteract their baneful influence.

In the laſt narrative, the Rev. *Jedidiah Buſhnell* is mentioned as

then laboring in the weſtern counties of New-York. He returned in January, having ſpent eleven months and nine days on his miſſion. In his journal he obſerves: "During my miſſion, I formed '2 churches; adminiſtered the 'ſacrament of the Lord's Supper '13 times; preached 242 ſermons; attended 86 public conferences; and baptized 237 perſons;—28 of them were adults 'who were baptized on profeſſion 'of their faith in Chriſt, the others were children of profeſſedly 'believing parents. The ſermons 'were delivered in the following 'counties, 9 in the county of Albany; 5 in the county of Schoharrie; 2 in the county of Ulſter; '3 in the county of Chenango; 6 'in the county of Tioga; 5 in the 'county of Luzerne, ſtate of 'Pennſylvania; 4 in the county 'of Steuben, ſtate of New-York; '14 in the county of Cayuga; 3 'in the county of Onondaga; 3 'in the county of Oneida; 4 in 'the county of Herkemer; 41 in 'the county of Delaware; and '143 in the county of Otſego. 'Moſt of the conferences were attended, and the Chriſtian ordinances were moſtly adminiſtered 'in the counties of Otſego and 'Delaware. Both of the churches were formed in Otſego county, one in union ſociety, at the 'head of Otego creek, the other 'in the town of Worceſter."

"From the above ſtatement it 'will be ſeen that the counties of 'Otſego and Delaware have been 'the principal field of my labors 'the laſt miſſion. This was in 'conſequence of the late revival of 'religion in thoſe places. The 'former of theſe counties lies upon the head-waters of the river 'Suſquehannah, the latter upon 'the head-waters of the Delaware. 'The counties united comprehend 'a tract of country nearly as large 'as the ſtate of Connecticut."

Mr. *Buſhnell* then gives a particular account of a remarkable revival of religion in thoſe counties, which, as it has been already publiſhed in the Connecticut Evangelical Magazine, the Truſtees think it unneceſſary to inſert in this narrative.

Mr. *Buſhnell* cloſes his journal as follows: "I have been treated 'kindly in the wilderneſs. The 'people preſent their thanks to the 'Miſſionary Society and to the inhabitants of Connecticut, for 'their liberal contributions and exertions for the ſupport of miſſions 'to the new-ſettlements. They 'wiſh the people in Connecticut 'grace, mercy and peace, an hundred-fold now in this life, and 'in the world to come life everlaſting."

Mr. *Amaſa Jerome*, a candidate for the miniſtry, returned from his miſſion the beginning of May laſt, having labored as a miſſionary 48 weeks and 4 days. He viſited moſt of the weſtern counties in the ſtate of New-York, and during his miſſion preached 205 ſermons; attended 68 conferences and 5 church meetings; and examined 23 perſons for admiſſion to church privileges.

Laſt ſpring, Mr. *Robert Porter*, a candidate for the miniſtry, performed a miſſionary tour of about 10 weeks to the ſettlements on Black River. He preached 52 ſermons, and attended on other miniſterial duties as opportunity preſented. From remarks in his journal, reſpecting the religious ſtate of that country, it appears highly important that miſſionaries be ſent there. In many places the ſabbath is little regarded; and erroneous ſentiments and immoral

practices are very prevalent. There are a pious few ſcattered over the country, who are diſpoſed to make every exertion in their power to promote religion and to check the progreſs of error and vice. Their exertions however are neceſſarily limited to a ſmall ſphere, and they greatly need every aſſiſtance which can be derived from able, faithful miſſionaries, until the towns become ſufficiently populous to ſupport the regular preaching of the goſpel.

Mr. *Porter*, in the cloſe of his journal, obſerves: "The rapidi-
'ity of the ſettlements on Black
'River is beyond all conception.
'It is an excellent country, the
'ſoil is good, the water pure, and
'the climate healthy. The peo-
'ple treated me kindly and with at-
'tention. They generally attend-
'ed my lectures, and although
'nothing remarkable occurred, yet
'almoſt every ſermon appeared to
'do good. It ſeemed to bring to
'their minds reflections to which
'before they were ſtrangers. Ma-
'ny of the inhabitants often ex-
'preſſed a wiſh for the regular
'preaching of the goſpel. They
'reflected, with a ſigh, upon the
'bleſſing they once enjoyed, and
'often lamented their miſimprove-
'ment of it while it was in their
'poſſeſſion. Two or three towns
'were induced to ſet up regular
'meetings upon the ſabbath; and
'there is reaſon to hope that hap-
'py fruits will follow. It would
'rejoice and animate the heart of
'every pious perſon in Connecti-
'cut, if he could only realize the
'good which is continually flow-
'ing to the new-ſettlements from
'his bounty. How much infidel-
'ity, profane ſwearing and ſabbath-
'breaking are prevented, and how
'many immortal ſouls are proba-
'bly ſaved, by the labors of miſ-
'ſionaries, through the bleſſing of
'God! Parents are by their means
'awakened and animated in the
'education of their children; and
'in one or other of theſe reſpects
'ſcarce a ſingle ſermon appears to
'be loſt. In two or three towns
'I viſited, I preached the firſt ſer-
'mon. But two or three years
'paſt, the name of Jeſus was not
'known in thoſe places; no hu-
'man voice was heard but that of
'the wandering ſavage, and no
'worſhip but pagan idolatry. May
'this firſt attempt in thoſe places to
'exhibit the croſs of Chriſt be
'bleſſed to the few who heard;
'and may the Chriſtian name and
'ſpirit continually ſpread till the
'whole world ſhall become Em-
'manuel's land!"

Laſt fall, Mr. *Hezekiah May*, a candidate for the miniſtry, went on a miſſion of 10 weeks to the counties of Delaware, Otſego, Chenango, Tioga and Steuben, in the ſtate of New-York, and Luzerne county in Pennſylvania. He viſited many of the vacant ſettlements in theſe counties, and while on his miſſion preached nearly 50 times. In the weſtern part of his tour he found among the people a general inattention to religion; though many were glad of an opportunity to hear preaching. Infidelity and falſe principles are prevalent; and the ſituation of the people is ſuch as greatly to need the exertions of the friends of the truth to prevent the further ſpread of error. The country is extenſive and rapidly ſettling, and opens a wide field for miſſionary labors.

Early in September, the Rev. *David Higgins* entered on a miſſion to the weſtern counties in the ſtate of New-York. The following extract of a letter from him, dated Canandargua, Nov. 25, 1801, will ſhow the progreſs of his miſſion to that time.

"I firſt viſited many of the ſettlements in the counties of Delaware, and Otſego, where I found the people generally attentive to the buſineſs of my miſſion. Many were deſious to be fed with the ſincere milk of the word; and others impreſſed with a ſenſe of ſin and guilt, and ſolicious for ſalvation. I have been able to behold, in many inſtances, the good effects of a work of grace in theſe counties the laſt year. Though the churches which have been formed in theſe parts are ſmall in number; yet they exhibit a pleaſing ſpecimen of the life and power of religion."

"From Otſego I proceeded through the upper towns in the county of Chenango into Onondaga and Cayuga, preaching to large and attentive aſſemblies. I find in all theſe regions an extenſive harveſt but few laborers. The miſſion which I have thus far performed I have reaſon to believe has been acceptable, and I hope uſeful to the people. I have experienced no inſtance of oppoſition or neglect; but have generally received every expreſſion of kindneſs I could deſire. The inhabitants have uniformly expreſſed a high ſenſe of gratitude to the Miſſionary Society, and a ſtrong wiſh for the continuance of their favors. As one important effect of miſſionary labors, I find that the people, in almoſt every conſiderable ſettlement, are calculating and preparing for the eſtabliſhment of goſpel means among themſelves, and in ſeveral places have already effected it."

"Since I have been on miſſionary ground, I have preached between 50 and 60 times; adminiſtered goſpel ordinances repeatedly; viſited the ſick and perſons under conviction; and attended conferences. I have found my tour laborious and fatiguing, yet highly pleaſing. On my return I deſign to viſit a number of places where I have not yet been and many which I have already viſited. In the town of Sangersfield I found a very conſiderable work of grace going on among the people. Several infidels have lately been converted to the belief of Chriſtianity."

Mr. *Higgins* returned the 6th of January inſtant, having ſpent 17 weeks in the miſſionary ſervice. A journal of his travels from Nov. 25, 1801, to the cloſe of his miſſion has not as yet been communicated to the Truſtees.

The above is all the information the Truſtees have to communicate reſpecting miſſions to the weſtern part of New-York ſtate; except that Mr *Williſton* ſtill continues in the ſervice of the Society for a part of the time; the remainder he ſpends at Liſle, ſupported by the people of that place.

Mr. *James W. Woodward*, a candidate for the miniſtry, has recently entered on a miſſion of four months to the Black river ſettlements.

Other miſſionaries will be ſent to New-York ſtate in the courſe of the preſent year.

An account of miſſions to the ſtate of Vermont will next be given.

The Rev. *David Huntington* returned in March laſt from a tour of 22 weeks to the northern counties of the ſtates of Vermont and New-York. He went up the weſt ſide of Vermont, croſſed lake Champlain and having ſpent ſome time in the northern part of New-York, returned into Vermont, croſſed the ſtate and came down the eaſt ſide. The following is extracted from his journal: "I have endeavored, and

'I hope by the help of a moſt 'merciful God, I have been ena- 'bled in ſome meaſure to be faith- 'ful to the ſacred truſt repoſed in 'me. Through the wonderful 'goodneſs of God, I have been 'highly favored with the kindneſs 'and attention of the people in al- 'moſt every place that I have viſit- 'ed. I have preached 120 times 'in the whole. I viſited and con- 'verſed with the people, and alſo 'the ſchools as frequently as I 'could in the intervals between 'ſet ſeaſons of public worſhip. I 'often attended conferences in the 'evening, and from the ſtricteſt 'obſervation and my own experi- 'ence, I muſt ſay, that thoſe more 'private and occaſional religious 'exerciſes have been, and if rightly 'managed in future may ſtill be of 'incalculable ſpiritual profit to ma- 'ny precious and immortal ſouls. 'God has given me opportunity, 'and made me inſtrumental to 'gather and form two churches, 'one in York ſtate, conſiſting of '14, the other in Vermont, con- 'ſiſting of 10 members. I bapti- 'zed 17 children and one adult. 'The whole has been a ſcene of 'mercy, in which the Lord has 'given me ſure teſtimonials that 'he owns the cauſe of miſſions for 'the propagation of the goſpel as 'his own cauſe, and will ſupport 'it. The gratitude and thanks of 'the people, which they expreſſed 'in public by manual votes, by let- 'ters which they wrote, and as 'individuals in a more private way, 'to the Miſſionary Society and all 'thoſe of the ſtate of Connecticut, 'who have combined influence and 'intereſt to ſupply them with the 'preaching of the goſpel in the 'new ſettlements, I cannot give 'a full idea of. Their ſtrong and 'grateful emotions were often wit- 'neſſed with many tears."

Mr. *Huntington's* remarks reſpecting the religious ſtate of the country which he viſited, evince that there is a great call for miſſionary labors. *The harveſt is great and the laborers few.* The people are much divided in their religious ſentiments; owing to the want of regular inſtruction, and to the influence of falſe teachers who are creeping in unawares, and diſſeminating the baneful poiſon of error. The towns are faſt filling up with inhabitants; and as they come from different places they bring with them different cuſtoms, and a conſiderable time muſt neceſſarily elapſe before they can aſſimilate and unite in any important object. Hence the urgent neceſſity of their being viſited by judicious and pious miſſionaries, to inſtruct them in the great doctrines and duties of religion; and to lead them, when they ſhall have ability to the regular eſtabliſhment of goſpel worſhip and ordinances.

(To be continued.)

A Conſtitution for the Miſſionary Society, in the County of Hampſhire, in the Commonwealth of Maſſachuſetts.

I. THE name and ſtyle of the Miſſionary Society ſhall be the *Hampſhire Miſſionary Society.*

II. The great object and buſineſs of the ſociety, ſhall be to promote the preaching and propagation of the goſpel of Jeſus Chriſt among the inhabitants of the new-ſettlements of the United States and the aboriginal natives of this continent.

III. The ſociety in future ſhall or may conſiſt of members of the following deſcriptions and qualifications, that is to ſay, of all the congregational and preſbyterian miniſters of churches in the county of Hampſhire: Of one dele-

gate from each church of the congregational and preſbyterian denominations in the county, to be annually choſen for the purpoſe: Of each and every perſon reſiding either in or out of the county who hath ſubſcribed or ſhall ſubſcribe and pay to the uſe of the ſociety, Ten Dollars, and he ſhall continue a member during the term of ſeven years, and ever after, ſo long as he ſhall annually in the month of January pay the ſum of Two Dollars to the uſe of the ſociety: Of each and every perſon reſiding in or out of the county, who hath ſubſcribed or ſhall ſubſcribe and make himſelf accountable to the ſociety for the ſum of Two Dollars to be paid annually in the month of January for ſeven years, and he ſhall continue a member during the term of ſeven years and ever after ſo long as he ſhall annually in the month of January pay to the uſe of the ſociety the ſum of Two Dollars. The claim of ſubſcribers to be conſidered as members ſhall be aſcertained from the books of the Recording Secretary kept in ſuch manner as the Truſtees ſhall direct, and exhibited at each meeting of the ſociety. And any perſon, who may be of peculiar advantage to the ſociety, may be made a member by a major vote at any meeting after having his name entered as a candidate for admiſſion at a previous meeting.

IV. There ſhall be holden annually at Northampton, in ſaid county, a meeting of the ſociety on the Thurſday of the week appointed by law for the holding of the Court of Common Pleas, in the month of Auguſt, at two o'clock P. M. for the purpoſe of chooſing by ballot a Preſident, a Vice-Preſident, a Treaſurer, a Recording Secretary, a Correſponding Secretary, and twelve Truſtees, of whom the Preſident and Vice-Preſident ſhall be two, and ſix of them ſhall be miniſters of the goſpel and ſix laymen; and of chooſing any other neceſſary officer:—Receiving the reports of the Truſtees and other officers:—Forming rules and giving direction to their officers:—And tranſacting all other matters advantageous to the intereſts of the ſociety.

The ſociety ſhall have power to alter the time and place of holding the annual meeting. All the annual officers ſhall continue in office until others ſhall be choſen to ſucceed them. And the Truſtees, at leaſt fourteen days previous to any meeting of the ſociety, ſhall give public notice of the time and place of holding ſuch meeting. And the members who ſhall convene, one of the Truſtees, or the Treaſurer, or either of the Secretaries being preſent, ſhall conſtitute a quorum for doing buſineſs.

V. The buſineſs and powers of the Truſtees ſhall be to appoint for themſelves a Preſident *protempore*, in the abſence of the Preſident and Vice-Preſident,—to form rules for the government of their meetings and proceedings—to appoint a Treaſurer, a Recording Secretary or Correſponding Secretary, in caſe of the non-acceptance, death or removal or incapacity of ſuch officer, to ſerve until the next meeting of the Society—to call for the attendance of the Secretaries who ſhall officially act for the board of Truſtees—to call for the attendance of the Treaſurer, who when required ſhall exhibit to them his books and accounts, ſhall receive of them ſuch directions as they ſhall give, and ſhall receipt and account for all the ſums of money committed to him by the Truſtees, and pay the ſame to

them or their order—to manage and economically improve and apply the monies, and other property and eſtate of the ſociety—to appoint, contract with, ſend out, direct, recal and pay miſſionaries, catechiſts and ſchoolmaſters, as ſhall beſt anſwer the deſign of the inſtitution—to purchaſe and diſperſe among the Indians and the inhabitants of the new-ſettlements, copies of the holy bible, and other pious and Chriſtian writings, and neceſſary ſchool-books—to appoint ſuch ſubordinate officers and agents as ſhall be neceſſary in managing the intereſts and property of the ſociety—to maintain a diligent and friendly correſpondence with other Miſſionary Societies—to call ſpecial meetings of the ſociety upon emergent occaſions—and to do every other thing conformably to the general directions of the ſociety and the firſt principles of the inſtitution as expreſſed in the ſecond article of this Conſtitution, which ſhall be advantageous to the propagation of the goſpel of Chriſt.

The truſtees ſhall meet twice in each year and as much oftener as they find neceſſary, and ſeven members at any meeting ſhall be a quorum for doing buſineſs.

VI. The Truſtees ſhall report to the Society at every annual meeting their doings the preceding year, and propoſe ſuch meaſures as they ſhall judge to be uſeful to the Society.

VII. The Society ſhall annually appoint a Committee to examine the accounts of the Treaſurer, and make a report of the ſtate of the treaſury at the next annual meeting.

VIII. Any amendment may be made to this Conſtitution, provided it be propoſed in writing at an annual meeting of the Society, and adopted at a ſubſequent meeting by two thirds of the members preſent.

IX. The officers of the Society in the firſt inſtance ſhall be choſen by the Convention by whom this Conſtitution is ratified.

The above Conſtitution was paſſed and ratified as the Conſtitution of the *Hampſhire Miſſionary Society*.

Sam'l Hopkins, Vice-Preſid.
Atteſt *Enoch Hale*, Secr'y.

The officers of the *Hampſhire Miſſionary Society*, appointed by the Convention to ſerve until the annual meeting in Auguſt next, are

His Excellency
CALEB STRONG, Eſq. *Preſident.*
Rev. SAM'L HOPKINS, *Vice-Preſi.*
Hon. John Haſtings, Eſq.
Rev. Joſeph Lathrop, D. D.
Hon. Ebenezer Hunt, Eſq.
Rev. Joſeph Lyman, D. D.
Juſtin Ely, Eſq.
Rev. Solomon Williams,
William Billings, Eſq.
Rev. David Parſons, D. D.
Charles Phelps, Eſq.
Rev. Rich'd S. Storrs, *Truſtees.*
Ruggles Woodbridge, Eſq. *Treaſurer.*
Rev. Enoch Hale, *Correſponding Secretary.*
Rev. Samuel Taggart, *Recording Secretary.*

Subſcription papers for obtaining monies for the funds of the Society are lodged with each Miniſter in the County, and in vacant pariſhes with the Senior Deacon; to which the attention and patronage of the liberal approvers of the deſign are ſolicited.

QUESTION.

An explanation is requeſted of 2 Corinthians, i. 9. "But we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God who raiſeth the dead."

Further account of the ſales, &c. of the firſt twelve numbers of the Connecticut Evangelical Magazine, to the end of the year 1801.

Number on hand, June 20th, 1801, as per laſt ſtatement,			2034
Of theſe there have been ſold,		1739	
Given gratis to ſubſcribers,		37	
On hand at preſent,		258	2034
			Dolls. Cts.
Profits to the inſtitution by laſt ſtatement,			1759 60
Avails of Magazines ſince ſold,	220 50		
Expenſes for poſtage, &c.	10 6½		
	210 43½		
Profits ſince laſt ſettlement,			210 43½
Amount of profits to the preſent time,			1970 03½
Of the above amount of profits there is now due from ſubſcribers,	358 10		
Paid by the publiſhers July 8th, 1801,	1000		
Caſh now in the hands of the publiſhers,	611 93½		
			1970 03½

The above ſum of 611 Dollars 93½ Cents, was paid, January 6th, 1802, to the Committee appointed by the Truſtees of the Miſſionary Society of Connecticut, to receive the ſame, and by ſaid Committee paid to the Treaſurer of the Society, as per the Treaſurer's receipt, as follows:

Hartford, January 6th, 1802.

Received from the Hon. John Treadwell, Rev. Nathan Strong and Abel Flint, Committee of the Truſtees of the Miſſionary Society of Connecticut, the ſum of Six Hundred Eleven Dollars and 93½ Cents, for which I am accountable as Treaſurer of the Miſſionary Society, having given a duplicate of this receipt therefor; it being avails of the Connecticut Evangelical Magazine.

A. KINGSBURY.

Donations to the Miſſionary Society of Connecticut.

			Dolls. Cts.
Avails of Connecticut Evangelical Magazine,			611 93½
From Rev. David Higgins, contributed in New ſettlements,			19 66
Rev. Jedidiah Puſhnell,	Do.		79 27
Rev. Job Swift,	Do.		7 11
Rev. Lathrop Thompſon, Vermont,			7
A friend of Miſſions,			2

Erratum. *In the liſt of names at the end of the letter from London, page* 312, *for* WM. HERS, *read* WM. ALERS.